

F 1794

John Clarke ex dno x bi
mouen 1712 1713

NINE SERMONS

HERETOFORE PREACHED

Upon severall occasions, and

Printed 1636.

AND NOW PVBLISHED.

without any alteration

1641.

By JOHN PRIDEAUX Doctor of Divinity
*Regius Professor, and Rector of
Exeter Colledge.*



OXFORD,

Printed by LEONARD LICHFIELD
Printer to the Vniversity, & are to be sold
by *Henry Cripps & Henry Curteyne.*

1641.

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John Clarke on the 14th
in the year 1774

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THE SERMONS

OF
HERBERT OF DEBENHAM

OF THE
CITY OF DEBENHAM

IN THE
YEAR 1541

BY
JOHN DEBENHAM



THE
CITY OF DEBENHAM

OF THE
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OF THE
CITY OF DEBENHAM

1541

CHRISTS
COVNSELL FOR
ENDING LAVV
CASES.

AS IT HATH BEENE DELI-
VERED IN TWO SERMONS
vpon the five and twentieth verse of
the fifth of Matthew.

By IOHN PRIDEAUX, Doctor of
Divinity, *Regius Professor*, and Rector
of *Exeter Colledge.*

MATTH. 5. 9.
Blessed are the Peace-makers.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

CHRIST COUNSELL FOR FADING LAVA CASE

AS IT HATH BEEN DELI-
VERED IN TWO SERMONS
BY THE REV. JAMES
WATSON, D.D.

At the Public Sale of
the Library of the



Printed by J. G. & Co.
Printers, 10, St. Paul's Churchyard, London.

TO THE
WORSHIPFULL
MY VERY WORTHY

Kinsman EDMUND PRIDEAUX
Esquire, Counsellor at Law,
& M^{rs} MARY PRIDEAUX

*his vertuous and reli-
gious Wife.*



HE many kindneses I haue
heretofore receiued from you
both, haue long sithence requi-
red a fuller acknowledgement,
then yet I could ever meete
with opportunity to expresse,
howsoever I much desired it.

In which respect being over-
intreated by some friends, to publish these sermons,
I made bold to passe them vnder your names, assured
by former encouragements, of your louing acceptance.
They were my first assaies in this kinde, which riper
iudgements will soone discern, both in sundry defects,
and superfluties. But my desire to doe good to the
meanest, shall in part (I trust) excuse me to all. For
we are all debtors (with blessed S. Paul) both to
the wise, and vnwise. And as it must be our wis-
dome especially, to winne soules, so it behooueth all
Gods children to receiue from vs with meeknesse,

Rom. 1. 14.

Prov. 11. 30.

Iohn. 1. 21.

Deut. 4. 6.

his statutes and judgements. For this is your wisdom, and your understanding, in the sight of the nations, which shall heare all these statutes, and say, surely this is a wise and vnderstanding people. Your exemplary practice herein (which your Neighbours and Country can well testify) my selfe to my great comfort, haue often obserued, both in private prayers, duely continued in your well-ordered family, and publike esteeme of the Word, and its true Professors. To which if this small Mite of mine may adde the least life, or increase, I haue attained my purpose, in which I rest

From Exeter Colledge in
Oxford. October 12.

Yours ever in Christ to be disposed,

JOHN PRIDEAUX



CHRISTS COVN- SELL FOR ENDING LAW CASES.

MATTH. 5. 25.

Agree with thine adversary quickly, whilest thou art in the way with him: lest thine adversary deliver thee to the Iudge, and the Iudge deliver thee to the Sergeant, and thou be cast into prison.

I



These words (Worshippfull and Beloued) are a part of that large and heavenly Sermon, which our Saviour made in the Mount to his Disciples, and a great multitude, as appeareth in the first verse of this Chapter. A learned man calls it, the *key of the whole Bible*, because by it is opened the summe of the *Old and New Testament*; and in that sense my Text may be rearmed, the chiefest *ward of this key*; as being that which first discloseth the corrupt *Glosses* of the *Pharisees*, and wherevpon our Saviour especially insisteth: Who having shewed before, that the *sixth Command-*

Perkins in his exposition of Christs Sermon in the Mount.

Verf. 22.

Maſpè pars;
 Epſi. G. d. u. G.
 f. i. k. n. vid. Be-
 ra Annot. ib.

Ver. 23.

24.

Ja hunc locū.

Vid. Thome
 Caren.

In 5. Matb.

ment, not onely forbiddeth actuall murder, (as the Pharisees would grossely haue it) but also rayling words, discontented gestures, rash anger; (as the severall punishments declare, to which these things are liable) inferreth therevpon an effectuall exhortation, to concord; loue, and charitie, and first with their Brethren, in the two verses going immediatly before. *If then thou bring thy gift vnto the altar, and there remembreſt, that thy brother hath ought against thee; leaue there thine offering before the altar, and goe thy way, first bee reconciled to thy brother.* And secondly with their Adversaries, which is a higher steppe to perfection, in the words I haue read vnto you: *Agree with thine adversary quickly, whilst thou art in the way with him, &c.*

2. The Learned seeme not to agree altogether about the sense and scope of these words. Saint Chrysostome takes only the letter, and extends it alone to such contentions, as happen betweene party and party, here in this world, before a ciuill Magistrate; and of this minde also are Theophylact, and Euthymius, among the ancient; Brentius, Pellican, and Kemnitius, with some others, among the latter writers. But Cyprian, Hilarie, Ambrose, Hierome, and Augustine, with the rest of the Fathers and Schoolemen, expound parabolically, the way, this life, the Iudge, Christ, the Sergeant, the Angels, the prison, Hell. Both senses are true (saith Abulenſis) but the latter more principall; whose opinion I the rather embrace, because it tendeth to agreement, for which I labour. To omit therefore

fore the curious discussing of the point, how, and by what reasons, both interpretations may stand, as fitter for the schooles, then this place: I take the words to be vttered by way of a similitude, whose substance, or latter part, commonly called *ad rem*, is here omitted, as easie to be gathered, by the shadow, *accompanying*, or former part expressed; it being vsuall in Scripture, and common talke; and in this particular enlarged, may carry this sense: *If a creditor of thine, to whom thou art false in band, should thereupon put thee in suit; the law is open, the Iudge must doe right, the penalty is imprisonment: were it not wisdom, therefore for thee to hasten, and agree, before it come to a triall, that so by drawing the Court thou mightst withdraw thy selfe from danger? The like is thy case here in this world, for brotherly reconciliation, whether thou be wronged, or haue wronged, seeke peace, and ensue it, and that now, in the acceptable time, speedily without demurres. For thou art way-laid by death, and knowest not how soone thou shalt bee arrested. If thou come out of charity before Gods tribunall seat; the Angels are his Sergeants, hell his prison, Diuels his hangmen, fire and brimstone his racke; iudgement must passe, and execution shall follow, and then to desire a composition will be too late.* So that here you see (Beloued) what both opinions yeeld, to further, and perswade this Christian-like agreement: the first from the words, in regard of temporall damage, the second from the meaning, to avoid eternall vndoing.

3 The summe is an earnest motiue to Brotherly reconciliation with all men,

1. A Precept. Agree with thine adversary quickly, whilst thou art in the way with him.
2. A reason thereof, in the words ensuing, lest thine adversary deliver thee to the Iudge, and the Iudge deliver thee to the Sergeant, &c.

The *Precept* (whereof only at this present, by Gods assistance & your Christian patience I intende to entreat) containeth in it these foure circumstances, the

1. Matter whereof.

Agree.

2 Party with whom.

Thine adversary.

3 Time when. Quickly.

4 The place where.

Whiles thou art in the way with him.

Agree with thine adversary quickly, whilst thou art in the way with him.

Agree, as becommeth a man, with thine *Adversary*, as it behooueth a *Christian*, *Quickly*, to shewe thy willingnes, & whilst thou art in the way, to expresse thy carefull providence. For by *Agreeing*, thou imitatest thy *Saviour*, with thine *adversarie*, thou excellest the *Scribes* and *Pharisees*, quickly, thou out-strippest the *slugard*, and whilst thou art in the way, thou preventest the danger that is to come. And therefore giue me leaue once more to inculcate, and repeate againe *Agree*, to saue thy selfe, with thy *Adversary*, to winne thy brother, quickly, to redeeme the time, and whilst thou art in the way, to speed the better at thy journies end.

4 Agree: The originall hath it in two words
 יִשְׁרָאֵל וְיִשְׁרָאֵל. Which translators contend, who should
 expresse most significantly. The vulgar Latine gi-
 veth it this sense. ^a Consent or thinke the same
 things with thine adversary. Erasmus, ^b Beare him
 good will. Castalon, & Compound. Vatablus, ^c See thou
 come to an agreement. The Syriack, ^e Bee desirous of
 his friendship. An old Translation which Saint Au-
 gustine seemeth to approue, ^f accord, compound, or
 make a full atonement: which is also liked by Beza,
 and in effect is the same with his: ^g bee friends, let
 there be a perfect reconciliation, see there be an end
 of all brabbles betwixt you. For wee are not onely
 advised (saith he) to wish well to our adversary, and
 there let it rest; but to goe to him, talke with him,
 conclude with him, and as Saint Luke hath it, Cha-
 pter 12. 58. *Deliver our selues from any thing wee
 hath against vs.* All which is included in this one
 word Agree, and yeldeth this maine doctrine be-
 sides many other.

*That it is a necessary duty for every true Christian
 to seeke reconciliation:*

A necessary dutie (I say) of every true Christian,
 not onely coldly to admit, or to bee content it
 should be so: but also earnestly to seeke, faithfully
 to bring about, and joyfully to embrace an abso-
 lute, hearty, and brotherly reconciliation.

5 The proofes whereof are so many, and preg-
 nant throughout all the Booke of God, that
 whatsoever is there written, may serue for a
 testimonie. All the long Art of Divinitie, is
 comprised in this one short word, *Loue*. As the A-
 postle

^a Ego consen-
 tiens.

^b Habeto be-
 nevoleantiam.

^c Compone.

^d Fac conve-
 niam.

הוּיָת

מִתְאַוָּר

^f Ego concors.

^g Ego amicus.

Nec monet rā-

tum ut animo

benè velimus

adversario,

sed ut cum eo

transigamus

&c.

Luk. 12. 58.

Gal. 5. 14.

Mat. 22. 40.

Ioh. 17. 21.

Ioh. 14. 27.

Ioh. 13. 35.

Ephes. 4. ver.
4. 5. 6.

Ib. ver. 2.

Chap. 25. 1.

Gen. 13. 8.

Gen. 45. 24.
A^c. 4. 32.

postle obserueth, Gal. 5. 14. *Loue the Lord thy God, is the first and great commandment ; and loue thy neighbour, is the second like vnto this; vpon which two hang the whole Law and the Prophets,* Mat. 22. 40. In regard whereof, the chiefe subject of our Saviours prayer, was *unity*, Ioh. 17. 21 ; his chiefest Legacy, *peace*, Ioh. 14. 27. And by this shall all men knowe (saith he) that you are my Disciples, if you loue one another. Ioh. 13. 35. For as there is *one body, one spirit, one Lord, one faith, one baptisme, one God and Father of all*, who is *aboue all, and through all, and in you all*: so it behooueth the members of this body, the guided by this spirit, the seruants of this Lord, the partakers of this faith and Baptisme, the worshippers of this God, and children of this Father, with all humbleness of minde, & meekness, and long suffering (as the Apostle exhorteth) to support one another through loue, endeuoring to keepe the unity of the spirit in the band of peace. Three things (saith the wise son of Syrach) reioyce me, and by them, am I beautified before God and men: the unity of Brethren, the loue of Neighbours, and a man and his wife, that agree together. And therefore euer will be remembered that good minde of faithfull Abraham, Gen. 13. 8. who to cut off all debate betwixt his heardmen and Lots ; disdained not to goe, the elder to the younger, the Vncle to the Nephew, the worthier to the inferior, in this kindest maner, Let there be no strife, I pray thee, betweene thee and me, neither betweene mine heardmen, and thy heardmen, for we are brethren. The like was Iosephs counsel to his departing brethren, Gen. 45. 24

Fall

Fall not out by the way. And the multitude of the first Christians, Act. 4. 32. are said to be of one heart, and one soule, in regard of the faithfull agreement which was betwene them. Wherevpon the Author of the Sermons ad fratres in Erema, sticketh not to inferre, That he that in heart and word, and worke, contendeth not for this agreement, cannot be called a Christian. He that resteth not on this foundation, setteth his life and foot in slippery places, sayleth in a tempest, walketh in a ruinous cliffe, soweth on the sand, the new Ierusalem being not a place for quarrellers (as S. Basil grauely obserueth) but an inheritance and reward for gentle natures.

6 A lesson (Beloued) for these contentious times, and dog-daies of ours, to remember vs, what wee are, whom wee serue, what is expected of vs, and how little we performe. The mercilesse debtour in the Gospell, should bee a patterne vnto vs all: Who for taking his brother by the throat, and exacting (as it should seeme) no more, but his owne, receaued this doome of his Master, O euill servant, I forgave thee all the debt because thou prayedst me: shouldst not thou also haue had compassion on thy fellow servant, even as I had pitty on thee? But wee are so farre, either from fearing such Iudgements, or imitating this pitty, that like Ishmael (almost) wee are become Wild men, his hand against every man, and every mans hand against him. So farre from seeking this brotherly reconciliation, that being fought vnto, wee will scarce heare of it. But alas (selfe-wild and inconsiderate men!) little dost thou marke the steps thou treadest, or the downe-

Ser. 2.

Qui pacem
cordis, oris, &
operis, non ha-
bet, Christianus
dici non
potest, &c.

Mat. 18. 32.

Gen. 16. 12.

Gen. 43. 3.

Serm. 2. ad
fratres in E-
remo.

1. Tim. 2. 8.

Iam. 1. 21.

Mat. 22. 12.

1. Cor. 13.

downefall of this way , wherein thou poffest. Shall thy God bee called the *Author of peace* , and wilt thou continue a *maintainer of difention* ? Shall he receaue thee, who rejectest thy *Brother* ? or suppose thou wilt agree with him , who *quarrellest* with his, and thine owne fellow members ? No, no, (Beloued) hee hath taught vs otherwise. Our trespaffes are forgiuen vs , but with this condition, *as wee forgiue them that trespaffe againſt vs*. Where is thine aduerfary (faith hee) whose injuries like the *blood of Abel* cry vnto mee for vengeance? never looke mee in the face, except your brother bee with you. So true is that which *Pellican* hath on this place obserued : *Non experieris Deum tibi propitiū, niſi proximus ſentiet te ſibi placatum: Thou ſhalt not finde that God is pleaſed with thee, before thy neighbour perceauē, thou art reconciled vnto him.* For as the spirit of man (it is an old Authors ſimilitude) neuer quickneth thoſe members that are cut aſunder or broken, vntill they be ioyned againe , and ſet together: ſo the ſpirit of God neuer giueth life to vs, except wee be bound together in the bond of peace. This prepareth vs to prayer , which muſt be *without wrath*, it fitteth vs to heare, which muſt be with all *meekneſſe*, it prouideth vs for the Lords Supper , who accepteth no *gheſt* without this *Wedding garment*. Though thou ſpeake *with the tongues of men & Angels*, haſt the gift of propheſie, knoweſt all ſecrets, canſt remoue *mōtaines*, giueſt thy goods to the poore, and thy body to bee burned, all this is but ſounding braſſe , and tinkling Cymbals. Vaunt of no ſuch offerings at the Lords Altar , before

before thou go, and be reconciled to thy brother. Go (I say) not expect when he will come vnto thee, nor tarry till thou happen to meet him; but seeke him out of purpose, enquire for him, commune with him. And where thy presence cannot, thy desire of peace (saith *Gregory*) must performe that office. Satisfie him in thought, whom thy thoughts haue wronged; in words make amends, for thy injurious speeches; as also for thy deeds, let thy deeds recompence. For why should our stubbornesse so farre overmaster vs, as to make our best services vnacceptable to our King and Master? *3^a ad Romos*; O the admirable benignity, and vnspeakable goodnesse of God (saith that golden-mouthed Father *Chrysostome* on this place!) Hee despiseth his owne worship, to maintaine thy charity, he will not be found of thee, till thou hast sought this reconciliation. Never pray, come not at Sermons, worship me not at all (saith our Lord God) *what haue I to doe with your appointed feasts, and solemne assemblies?* my soule hateth the oblations of such as foster, or bring with them hatred in their soules. Wherefore (*Beloued brethren*) let vs study to agree, that wee may be beloued, and seeke peace here, that wee may enioy it in *heaven*. The very grasshoppers can goe forth quietly altogether by bands (as the wiseman telleth vs) and the *kingdome of Satan is not di- uided against it selfe*. Now, if you will farther know the party with whom wee are thus to agree, it followeth: *Thy adversary*] which is the *second circumstance* I before proposed, and

Dialog 1.4.

Prou. 30. 27.

Mat 12. 26.

and commeth here in order to bee likewise handled.

7 *Agree with thine Adversary.*] The word *aduersus* in the originall is not so largely taken, as *adversarius* in the Latine, which may signify any kinde of enemy: but rather as wee terme in *English* in our Law matters, the *plaintife*, in regard of the *defendant*; or the *defendant*, in respect of the *plaintife*, to bee an adversary. *Adversarius litis* (saith *Bellarmin* in a passage vpon this place) *non iniuria*: an Adversary, not so much for an injury offered, as in a triall to be had; and therefore may not so properly bee expounded an enemy, as a friend or neighbour of ours, with whom wee haue a case in controversy. What is answerable to this in the similitude, diuers are of diuers opinions. Some would haue this *Adversary* to bee the *Diuel*, as *Origen*, *Euthymius*, *Theophylact*, with whom we are to agree, (as *S. Hierome* expounds it) by renouncing him wholly, as our promise was in baptisme, and so shaking him off, that hereafter before the Iudge of heauen, hee may haue no action against vs. But *Calvin* confutes this mainly: following herein Saint *Augustine*, whose argument is from the Greeke word *φίλος*, *be friends*, or a *well-willer*: but betweene the *Deuill* and vs there should be no such commerce, or familiarity. Others by *adversary* vnderstand the *flesh*. This also liketh not Saint *Augustine*, neither Saint *Hierome*, who thinke it hard, that the spirit should agree with the flesh, which ever lusteth, and rebelleth against it. Saint *Ambrose* would haue this

Lib. 1. de purgat. c. 7.

Vid. Buccafen.
Enarrat. in.
5. Math. &
Beuxam.
Harmon. E.
uang. Tom. 2.
pag. 20. 2. Lib.
1. de ferm.
Dem. in mont.
cap. 22.

this adversary to bee sinne. But what peace or composition should be with that, which wee are bound by all meanes, to root out, and extinguish? Others therefore come neerer the truth, as *Athanasius*, *Augustine*, *Gregory*, and *Beda*, who would haue this adversary to be either *God*, or his *law*, or our owne *consciences*. And surely the best way it is for vs to curry fauour with these, whiles opportunity and time is granted vs. Yet I take the exposition of *Hilary*, *Anselme*, and *Saint Hierome*, to bee more naturall for this place; who goe no farther then the letter, but by *Adversary* vnderstand *Dominū litis, quod est commune nomen utriusque partis litiganti*, (as *Tremelius* notes on the *Syriack* word) any man that hath ought against vs, or we against him; importing no other thing, but that the offender should seeke, and the offended embrace, any Christianlike agreement, without running to extremities. Wherevpon I ground this generall doctrine:

That the going to lawe of Christians, where a good end in private may be hoped for, or bad, is contrary to that course of proceeding, which our Saviour here prescribes in Iudiciall causes.

8 A doctrine depending on the former, but yet in such a sort, that whereas there I insisted in generall, vpon the matter to be fought, here I declare in particular, the manner how to finde it: especially in such cases, as breed the greatest jarres. Wherein I would not be mistaken, as though I went about to take such courses, or vocations, as our Common-wealth alloweth; or held all publike

Luk. 23. 12.
Prov. 1. 14.

1. Cor. 6. 7.

Mat. 5. 40.

In Mat. 6. 5.
hom. 11.
Gen. 39. 12.

like trials before a civill Magistrate, vnnecessary. No, my text cleane dasheth such *Anabaptisticall conceits*, wherein I finde an *accuser*, a *Iudge*, a *Sergeant*, a *Prison*, and all approved. My purpose is therefore only to shew, what mutuall moderation should be practised of vs all, in our private differences, and affaires. For as not to agree in such, dissolueth the bands of charity: so in wickednesse to content with any, is felony, treason, or conspiracy. So *Herod & Pilate* were made *friends*, *Luke 23. 12.* but yet continued *enemies* to our Saviour. *Cutpurses consent*, *Prov. 1. 14.* but it is to doe a *mischiefe*; and such cordes never hold longer, then the *strangling* of their *masters*. But our causes should be lawfull, in which wee should agree, and *personall*, which wrong not *estates*, and of that nature, which need not so tedious a traverring. Of which the Apostle speaketh, *1. Cor. 6. 7.* Now therefore, there is utterly a fault among you, because you goe to law one with another: why rather suffer you not wrong? why sustaine you not harme? See how earnestly he presseth that, which our Saviour before had preached, *Mat. 5. 40.* If any man will sue thee at the law, and take away thy coate, let him haue thy cloake also. That is, rather then seeke private revenge, which belongeth vnto the Lord, and not to thee, bee content to lose a garment, or more of thy temporall goods: for he easily contemneth such (saith *Chrysostome*) who hopeth for *eternall treasures* in heaven. Hee will leaue his garment with *Ioseph*, in the hand of his *mistresse*, to escape vnspotted with the vaile of honesty. And if wee must

must forgoe such necessaries, (saith Saint ^a *Augustine*) as coat or cloke, or the like for quietnesse sake: how much more should we contemne things of lesser value, especially at the command of such a Lord and Master, who will certainly see we shall be no losers by it?

9 This is counsell (beloued) of the Great Law-giver, not varying with the times, but as a law of the *Medes and Persians*, that altereth not. Which if we could be content to follow, by curbing and overtopping our impatient affections, would saue vs much travell, great charges, hot bickerings, infinite discontents, and ever end our causes to our truest advantage. Wee read in *Plutarch* in the life of *Pyrrhus*, of one *Cyneas*, a man of great imployment about that King, who vnderstanding that at the *Tarentines* entreatie, the King his master was resolved to make war on the *Romans*, tooke occasion to discourse with him in this sort: It is reported (O King) (saith hee) that the *Romans*, are great Warriors, and haue large command of puissant nations; put case wee overcome them, what benefit shall wee get thereby? *Pyrrhus* answered, That is a question, which few wise men would aske: why then, all *Italy* & *Greece* are straight at our command. *Cyneas* pawling a while, replied: But when wee haue *Italy* and *Greece*, what shall wee doe then? *Pyrrhus* not finding his meaning; *Sicily* (saith he) thou knowest is hard adjoyning to vs, and very well may be our next conquest. But hauing that (quoth *Cyneas*) shall our warres be ended? That were a

B

jest

a Si de necessarijs imperarum est, quanto magis superflua contemneri conuenit?
Ser. Dom. in mont. l. i.

Hel. i. 19.

Plutarch. in Pyrrh.

jest (quoth *Pyrrhus*) for who would not thento *Affricke*, and so to *Carthage*? the passage is not dangerous, the victory assured. True indeed (saith *Cyneas*) but when we have all in our hands, what shall wee doe in the end? Then *Pyrrhus* breakes out a laughing. We will then, good *Cyneas* (quoth hee) be quiet, and take our ease, and make feasts every day, and be as merry one with another as wee can possibly. Then *Cyneas* hauing that hee would, thus closerth with him, and what letteth vs now (my Lord) to be merry, and quiet together, sith wee enioy that present without farther travell, & trouble, which we are now a seeking with such bloudshed and danger; and yet we know not whether ever wee shall attaine unto it, after that wee haue suffered, and caused others to suffer infinite sorrowes and calamities? The application is so manifest, that I need not stand vpon it. For aske but our contentious wranglers what they aime at by their going to Law, and their vexing one another: their answere can bee no other but to right themselves, that at length they may liue quietly. But quiet thy boosome-enemies at home (whosoever thou art) and thy cause shall bee ended, before the action bee entred. For through pride man maketh contentions, Prov. 13. 10. Couldst thou but once take order with this malicious affection, 'twere easy to compound with thy greatest adversary? But thou canst not bee so base as to yeeld vnto him; and yet wilt thou be so base as to yeeld vnto the Diuell? Harken to the blessed Apostle: Let not the sunne goe downe vpon thy wrath, Eph. 4. 26. and it immediatly followeth, Neither giue

Prov. 13. 10.

Discordia filia inanis gloriae, Greg.
Mor. lib. 13. c.
31. Aquin.
2a. 2a. q. 37.
art. 2.
Eph. 4. 26.

give place unto the Devill. But thine adversary provokes thee to *strife*, and thou canst not endure it? But thy *Saviour* commands thee to agree, and wilt not obey him? But should I lose mine owne, to buy his favour? But wouldst thou wreake thy anger, to lose a Kingdome? *Loue suffereth all things, it beleeueth all things, it hopeth all things, it endureth all things, it seeketh not its owne but the things that are of God.* If thy cause be good, and thy conscience vnspotted, thou hast an *Advocate with the Father, Iesus Christ the righteous*. This was the *Kings Attorney*, that *David* retained, *plead thou my cause (O Lord) with them that strue with me, and fight thou against them that fight against me.* But wee must haue writ vpon writ, and *Action* vpon *Action*, to vndoe our selues, that we may vex our brethren: *Eseck*, and *Massah*, & *Meribah*, the waters of *strife* and contention, are those we delight to drinke of, the gentle *Shiloah* runneth too softly for our turbulent humours: whose counsell doe we follow in this (*Beloved*) but his, who was a *liar* and a *murderer* from the very beginning? Are we *Sheepe* of the *Lords pasture*, and yet like *Dogs*, and *Swine* will be barking and biting one another? and shall that seruauit speed well at his masters comming, who is taken molesting and *smiting* his fellow-servants? Hence therefore let *Tale-bearers*, and those *Attournies* learne, who set neighbours together by the eares, and egge them onward to contentions, whose *Apparitors* and *Agents* they bee. For if blessed bee the *Peace-makers*, for they shall be called the children of God, then cursed be such *Brayle-makers*, for they

1. Cor. 13. 7.

1. Iohn. 2. 1. 2.

Psalms. 35. 1.

Gen. 26. 20.
Exod. 17. 7.
Esa. 8. 6.

Psalms. 100.

Mat. 24. 29.

Luk. 12. 45.

Mat. 5. 9.

Mat. 5. 9.

Prov. 17. 14.

1. Cor. 6. 5.

Tay.

2. Cor. 6. 2.

shall be called the *Children of the Divell*. But of you (deare Christian brethren) I am perswaded better things; you haue learned of the *Wise man*, Prov. 17. 14. *that the beginning of strife is as the opening of waters*, which will quickly drowne, if they bee not stopped. Take vp therefore such contentions, as now, or at any time shall arise amongst you; conferre together, lay aside all malice, vse the helpe of your neighbours, and all other good lawfull meanes. *What? is it so, that there is not a wise man among you? No not one that can iudge betweene his brethren? But a brother goeth to law with a brother* (as the *Apostle* complaineth of the *Corinthians*;) and I may adde, most commonly for a matter of small moment. Rather make a *friend of thy adversary*, to ioyne with thee in league against thy spirituall enemies, and that effectually, and that quickly, without any farther prolonging, which is the third *circumstance* I observed in the precept, & will quickly here, by Gods grace, & your Christiā patience, indeavour to run it over.

10 *Agree with thine adversary quickly*] *Maturè*, saith *Castalion: citò*, say the other interpreters: all cometh to one, *seasonably*, or *presently*, the present being ever most seasonable. Because in actions of this nature, the contrary to our common proverb is found most true, *the more hast, the better speed*: whence I gather, that *delay in any Christian duty is alwaies dangerous*. To die well (saies one) is a *long art* of a *short life*, and a *speedy beginning*, is the *shortest cut* to this *longest art*. Behold (saith the blessed *Apostle*) *now is the accepted time, behold now the day of salvation*,

salvation, and to day if yee will heare his voice, harden not your hearts, but exhort one another daily, while it is called to day, Heb. 3. 13. There is a *viue* or a *vī* to day, or now, in all the mandats almost of the King of heaven. So the Prophet *Esaiah's* search, *Esa.* 55. 6. our *Saviours Watch.* Mar. 13. 37. the *Wisemens memento*, Ecclesiast. 12. 1. containe no other thing, then that wise sonne of *Syrach* so much beateh vpon, Ecclesiast. 5. 7. *Make no long tarrying to turne vnto the Lord, and put it not off from day to day; All excuses are refusals, and delays are denials, when our Saviour saith vnto vs, Come and follow mee.* For though his mercy afford vs often-times many yeeres to repent; yet his *Iustice* permits vs not one houre to *sin.* *Peccanti castitum non promisit* (saith *Gregory*;) he promisetht not to morrow to the offender, who is alwaies ready to forgiue the penitent. And therefore *Matthew* was no sooner called, Mar. 9. 9. but presently hee arose and followed. *Hastily* came *Zachens* downe from the Tree, and receaued our *Saviour* ioyfully, when notice was once giuen, that hee would bee his *ghest* that day: and no sooner had he looked backe vpon *Peter*, *Matthew* 26. 75. but hee went out (saith the Text) and wept bitterly.

Heb. 3. 13.

Esa. 55. 6.
Mar. 13. 37.

Eccles. 5. 7.

Mar. 9. 9.

Luk. 19. 6.

Mat. 26. 75.

II I will not stand longer, for the proofof a point so eident, but come to apply it to our selues. These things are written for our instruction, to admonish vs to beware, how wee deferre our repentance. It is strange to obserue our shifts herein, how cunningly wee can cozen our selues, and

abuse Gods long suffering, for our longer sinning. But had wee but the grace to consider what true conversion is, and the manifold difficulties that alwaies crosse it; most evidently it would appeare, that all these are augmented, and strengthened by delay, and that by this deceit, more doe perish, then by all the guiles and subtilties of Satan besides. For better considereth that old Serpent, then we doe, how that *one sinne draweth on another*, how *be that is not fit to day, will be lesse fit to morrow*, how that *custome groweth into nature*, and *old diseases are hardly cured*. He knoweth, the longer we persist in sinne, the more God plucketh his grace and assistance from vs. Our good inclinations are the weaker, our vnderstanding the more darkned, our will the more perverted, our appetite the more disordered, all our inferiour parts and passions, the more strengthened, and stirred vp against the rule of reason; whereby his footing is the stronger, and our case the more desperate. Last of all, hee is privie to the *uncertainetie* and *perils* of our life, to the *dangers* that may befall us, to the *impediments* that will alwaies crosse vs: so that if once he winne vs to *delay a little*, hee doubteth not but to *gaine* our whole time from vs. Now shall we see this net, and yet bee entangled? Knowe this guile of this old writhing serpent, and yet neuer endeavour to prevent it? Most commonly there is no man so *iron-hearted*, but hee hath a purpose in time to amend his life. And when hee seeth another to live religiously, and beareth the commendation of the Saints of God; he

he *wissheth* in his heart he were also such a one; and grogeth oft-times in conscience, that hee hath never endeaoured so to bee. But alas (my good Christian brother) what letteth at this instant, that this course should not bee taken ? What inconvenience would follow, if presently this were practised, which for euer should doe vs good ? Thou shouldest preuent the *evill day*, which suddenly may *over-take thee* : thou shouldest haue thy *lamp* ready, whensoever the *Bridegroom* passeth by thee : thou shouldest be furnished of a *wedding garment*, when the *Master of the feast* commeth to take notice of thee. The outward pleasures which thou seemest here to abridge, should bee recompenced in this life, with the peace of conscience, and hereafter with eternall felicitie. And if for the present by such meanes, thy gaine bee neglected, thou shalt surely finde the increase another where. Now, can there bee a waightier matter then thy saluation ? Seest thou not by *others ruines*, the *uncertaintie* of thine owne estate ? And are not these things true, which out of Gods sacred Word I haue proued vnto you ? What senselesnesse is it then for vs (Beloued) to make that the taske of our old age, which should bee the practice of all our life, and to settle our *euermoring*, our *only*, our *surest* making or marring, vpon so tottering, and sinking, and sandy a foundation ? We see, and knowe by experience, that a *ship*, the longer it *leaketh*, the harder it is to be *emptied* : a *house*, the longer it goeth to decay, the worse it is to *repaire* : or a *navie*, the farther it is drinen in,

the harder it is to *plucke out* againe. And can wee perswade our selues, that the trembling ioynts, the dazeled eyes, the fainting heart, the fayling legs, of vnweildy, drouping, and indisciplinable old age, may empty, repayre, plucke out the leakes, and ruines, and nayles of so many yeeres, flowing, sayling, and fastening? But suppose wee came to that age, (which is an extraordinary blessing of God, and not granted to many) and retaine in it that vigour, which happeneth to very few, and enjoy that grace of God, which now and heretofore wee so often haue despised: Imagine (I say) the best that may bee hoped for, that thou mayest haue *time* hereafter to repent, and *ability* to vse that *time*, and *desire* to vse that *ability*, and *grace* to prosper that *desire*: whereby thou mayest vanquish *Satan* at the *strongest*, when thou thy selfe art at the weakest; yet consider herein thy foolishnesse, which in matters of lesse moment, thou wouldest bee loath to commit; each day thou *knittest knots*, which once thou must *undoe* againe; thou *heapest* that together, which once thou must *disperse* againe; thou *eatest* and *drinkest* that hourely, which once thou must *vomit* vp againe; to omit thy vngratefull dealing with thy Lord and Master *Christ Iesus*, whom thou seruest thus at length with the *Diuels leanings*, and then (for spoth) wee will turne to bee religious, when time will scarce permit vs to bee wicked any longer. We see therefore (beloued brethren) the *waight*, and *importance* of this one word *quickly*. Though there be *twelue houres in the day*, wherein men may walke

walke, no wisdome it is for vs, to post ouer our repentance to the last cast. *Non semper manet in foro paterfamilias* (saith Saint Augustine:) The Lord of the vineyard is not alwaies in the Market, to set thee a worke: and no maruaile (saith Saint Gregory) if at the last gaspe he forget himselfe, who in all his life neglected to remember God. Let vs attend therefore to open, when it pleaseth him to knocke. And not (as Felix did Paul) so answer his messengers, *Go thy way for this time, and when I haue convenient time, I will call for thee againe:* but rather with David to be ready, when hee saith, *Come,* presently to reply, *Lo, I come.* When he saith, *Seek my face,* to eccho immediatly againe, *Thy face (Lord) will we seeke.* Samuels answere must bee ours at the first call, *Speake, Lord, for thy seruant heareth:* and that not onely quickly, but also when we are in the way, which is my fourth and last circumstance, before obserued, and commeth now briefly in the conclusion to be considered.

Ser. 1. de sanctis.

Act. 24. 26.

Psal. 40. 7.

Psal. 27. 8.

1. Sam. 3. 10.

12. *Agree with thine Adversary quickly*] *ἵκε δὲ τὸν ἐν τῷ ὁδοῦ αὐτοῦ*, which all translate, *whiles thou art in the way with him.* Alluding perchance; to countrymen (saith Illyricus) who came some distance for judgement, from their houses into the city, in which they had fit opportunity betweene themselues to discusse and take vp all matters. But citizens (in my opinion) haue no lesse, they dwell neere together, and may more conveniently meete, and daies of hearing come not so fast, but space, and place may bee had, to compose in good sort such businesse. But figuratiuely

Pſalm. 23. 3.

Gen. 6. 12.

Pſalm. 1. 6.

Iosh. 23. 14.

tiuely in *Scripture*, this word *Way* hath three eſpecially ſignifications. Firſt, it is taken for doctrine, as Pſalm. 23. 3. *Shew me thy waies, O Lord, and teach me thy paths.* Which Hebraiſme the Schoolemen haue taken from the *Arabians*, when they put *viam Thoma*, or *viam Scoti*, for *Thomas*, or *Scotus* doctrine. Secondly, it ſignifieth the manner of *living, counſels, behaviour, or endeavours* of men: ſo Gen. 6. 12. *All fleſh had corrupted his way*: that is, their *manners*: and the Lord knoweth the way of the righteous, Pſalm. 1. 6. that is, the *counſels, actions, or endeavours* of the righteous, or wicked. Laſtly, it is taken for a *mans life*, as Ioshua 23. 14. *This day I enter into the way of all the world*; and ſo in this place, *whiles thou art in the way with him*: that is, in the dayes of this *thy pilgrimage*, whiles thou art *aline*. Which directeth vs eſpecially to this concluſion, that

After this life there remaineth no place for repentance, or reconciliation.

12 For *alia eſt* (ſaith *Musculus* on this place) *preſentis, alia futura vita conditio*. The condition of this life, and the next, are not both alike. Here there may bee had a compoſition; but there the Iudge will proceed according to law; as the next words following my text doe ſufficiently confirme, *thou ſhalt be caſt into priſon, and thou ſhalt not come out, vntill thou haſt paid the vtmoſt farthing*. Here is no mention at all of *pardon*, but all of *payment*; pay, or ſtay: infinite hath beene thy offence, and ſo muſt be thy puniſhment: not a *dogge to licke a ſore*, not the *tip of a finger dipt in water to coole a tongue*,

can

can be there obtained with an Ocean of *teares*: How much lesse *Indulgences*, or *pardons*, or *Masses*, or *Pilgrimages*, or any *Intercession* of the living can alter the estate of the *dead*? But of this hereafter in the reason, when we come to speake of the *prison* which the *Papists* imagine to bee their *Purgatory*. Now a word or two by the way, for applying this doctrine taken from the way mentioned in my Text, and so I will commit you to God.

13 This may serue (Beloued) to hasten that speedy *conversion*, which in the point before I so earnestly vrged. For if this *life* bee the appointed place and no other, wherein this *quicke reconciliation* is to be sought, and wrought; then all excuses are cut off, whatsoeuer the Diuels sophistry, or mans backsliding tergiversations can imagine. Otherwile, some peeuish conceit might humour it selfe with such an idle contemplation. There is a great space betweene Heauen and Earth; Gods judgement seat, and the place wee goe from; and can this bee passed in a moment? Besides: who can tell, whether my judgement shall bee immediate vpon my departing? May not others bee first examined? May not I bee reprimed, till the last day of judgement, and hauing that respite to bee reconciled, so sue out a pardon? But our *Saviour* meeteth with all such humane fancies, and earthly cogitations. No, (saith hee) this agreement must not only bee *quickly* in regard of the time, but also in *this life*, whiles thou art in the way, and thy *adversary* with thee, both together,

in

Decad. 5. l. 5.

Gen. 19. 9.

in respect of the place. Iust as that noble *Romane Popilius* dealt in his ambassage with King *Antiochus* (the history is recorded by *Linie*) hee maketh a circle with his rod; and passe wee must not the compasse thereof, till we haue fully resolved on an absolute answer. Such a circle wee are all in at this present (Beloued) and behold an vrgent ambassage from the *King of Kings*. Peace or warre, life or death, hell or heauen, are to bee determined on of vs, in this instant and place, and therefore let vs bethinke vs (I beseech you) what to doe. Wee finde here no certaine habitation, But onely (as my Text intimateth) a way to passe: this passage hath all the dangers, and more then can bee imagined: The *Diuell* as a theefe, the world like a bawd, the flesh like a false brother, to assault, entrap vs, and leade vs into vtter darknesse: every breasting we make, is the shortning of our life, & euery step we goe, is the hastning to our graue. Sands of the Sea, or Gnats in *Summer*, or leaues in *Autumne*, are not more innumerable, then the heapes, and swarms, & mountaines of calamities, which are every moment ready to fall vpon vs. And yet we like those outrageous *Sodomites*, Gen. 19. 9. wil not suffer our brethren to host quietly by vs, but will haue them out, to quarrell, and deale worfe with them, though fire and brimstone fall on vs the next day after. Good Lord, that man should so hardly be brought to consider himselfe, and remember thee! and yet so quickly to joyne with his enemy, and maligne his brother; to forget, whose he is, whence he is, where he is, and which way

way he tendeth. Wee account him an *idle-headed fellow*, that will be building in every *Inne*, where he may not dwell: a foolish *Pilote*, that will bee *anchoring* in every *creeke*, where his businesse lies not: and a most desperate, and impudent thiefe, that will stabbe when hee passeth along, from the prison to his triall. Our practise is the like, but wee will not thinke of it. Wee build where wee may not inhabite, anchor where wee may not harbour, quarrell and fall out in that very way, nay in the very presence of that greatest *Lord chiefe Iustice*, who hath bound vs to the peace, both with our *brethren*, and adversaries. And now consider, I beseech you (Beloued) would true men fall out in that way amongst themselues, where from every *bush* they may expect a *thief* or souldiers bee tumultuous in such a garrison, where they ever stand in danger of their mortall enemies? That bee farre from vs who march vnder the banner of the *King of peace*. Let it be the infamy of *Cain*, to rise against his brother: and the curse of the *Midianites*, to sheath every man his sword in his neighbours side: and a just imputation laid on *Abab*, that hee and his fathers house had troubled *Israel*. But let vs (beloued) according to our *Captaines command*, and precept, loue one another, as he hath loued vs. We are all children of the same heauenly Father, children must dwell together; members of the same body, members must grow together; sheepe of the same pasture, sheepe must feede together; souldiers of the same army, souldiers must march together. Seest thou there-
fore

Gen. 4. 8.

Iudg. 7. 22.

1. King. 18.
18.

fore a *bruised reed*? breake it not: or *smoking flaxe*? quench it not: or a fainting soule? thrust it not: or one that is false? trample him not. Reioyce not at anothers crosses, but feare what thou hast deserued, and what may befall thy selfe. Hearest thou of a *Saul's* overthrow? bewaile him with *David*: though perchance hee hated thee, and sought thy utter vndoing. Hath a Lyon killed a disobedient Prophet? afford him in compassion, *Alas, my brother. Brethren*, and children, and beloued, and babes, and friends, are the most frequent titles we are called by in Scripture. O let vs curbe our swelling affections, and endeavour to bee answerable to such excellent appellations. *Archidamus* (as wee read in *Plutarch*) being chosen an *umpire* to reconcile two parties, who had sworne solemnely to stand to his award, gets them into *Minerua's groue*, and there enioynes them, that they should never depart thence, till they had reconciled themselves. O that my intreaty now, might bee as his policie then, to bring you all here present to the like exigent, that this *moment* might bee the *quickly*, and this *Temple* the very way, out of which you might neuer passe, without a full resolution for this Christianlike agreement. But this is his only to effect, who hath commanded it should bee so. *Paul* may plant, and *Apollos* may water, but it is thou (O Lord) that must giue the *increase*. O thou therefore that art the *Author of peace*, and *lover of concord*, who givest vnto thy servants that *peace which the world cannot giue*, Incline (wee beseech

leeche thee) our stubborne, and carnall affections,
so to loue one another, as thou hast taught vs:
that thy eternall peace, which passeth all vnderstand-
ding, may keepe our hearts and minds in the know-
ledge and loue of thee, and thy sonne Iesus Christ our
Lord: that the blessing of God Almighty, the
Father, the Sonne, and the holy Ghost, may
be amongst vs, and remaine with
vs now and evermore:
Amen.



28 MR 5



CHRISTS COVN-
SELL FOR ENDING
LAW CASES.

THE SECOND SERMON.

MATTH. 5. 25.

*Least thine Adversary deliuer thee to the Iudge,
and the Iudge deliver thee to the Sergeant, and thou
be cast into prison.*



Vch is the servile dispositi-
on of the sonnes of *Adam*,
that in the ordinary passa-
ges of this life, *fear* more
availeth then *love*, to worke
a consideration of their owne
estates: according to that
of the Prophet, Psalm. 119.

Ver. 67.

*Before I was troubled, I went wrong, but now
haue I kept thy Word.* The reason I take to bee,
the sharpenesse of our senses, and dulnesse of our un-
derstanding; this being more apprehensiuē of
bitter, then that of sweete. In regard whereof, an
iniury more galleth, then a *benefit* contenteth, and

C

we

Aquin. 12. 14.
q. 25. ar. 4. ex
Boetio.

Gen. 3. 3.
Levit. 20. 5.

Mark. 13. 36.
Rom. 11. 21.

we remember to *revenge* the one, when wee forget to bee *thankfull* for the other. So sicknesse more then health, crosses more then curtesies, imprisonment, more then liberty, make a deepe impression. And *fear* (as the *Schooles* obserue) is *one of the foure principall passions*, that vsually *o*verswayeth all our deliberations. Wherevpon the *holy Ghost*, the deepest searcher, and expertest applyer, in all our affections, imperfections, intentions, and defections, annexeth a penalty to his chiefest mandates. *Eate not, least yee dye*, Gen. 3. 3. *Commit not Idolatry, least thou be cut off*, Levit. 20. 5. *Watch, least he finde you sleeping*, Mark. 13. 36. *Take heed, least he spare not thee*, Rom. 11. 21. It is his ordinary stile, to rouse our *security*, and is here the *burden* of this song of iudgement. *Agree with thine Adversary quickly, whilest thou art in the way with him, least thine Adversary deliuer thee to the Iudge, and the Iudge deliuer thee to the Sergeant, and thou be cast into prison.*

2 In the vnfoldings of the former part of this *Text*, it may be easily recalled, that it was divided into a *Precept*, and the *reason thereof*. The *Precept* was there enlarged, according to these foure *Circumstances*. *The matter whereof, Agree* the party *with whom*, thine *Adversary* the *time when*, *quickly* the *place where*, whilest thou art in the way with him. The reason now followes to bee farther followed, carrying with it (as it were) threats, and whips, to scourge onward the assent, as though in more words our *Saviour* had thus vrged it: *I haue advised you quickly to agree, whiles space, and place is granted;*

Ioh. 9. 4.

granted, to take order in the day, before the night approach, and not to suffer your brabbles to come to a scanning after this life: but if your frowardnesse bee such, as to admit no good counsell, see what will be the issue. Appearance without delay, iudgement, without partiality, imprisonment without baile, will be strictly exacted and inflicted. Adversary, Iudge, Sergeant, Prison, no way to be shifted, or escaped, twice delinered, then cast, never to bee reprined, or eased. Thinke upon these damages, before the action bee entered, for all this will befall, if agreement prevent it not. And this I take to bee the drift of our Saviour, in the words I haue read vnto you: The summe whereof is

A declaration of the exceeding danger, which attendeth the neglect of reconciliation.

<p>And is here exemplified by three circumstances, drawne from the rigorous proceeding of the</p>	<p>1 Adversary: in these words; lest thine Adversary deliuer thee to the Iudge. 2 Iudge: And the Iudge deliver thee to the Sergeant. 3 Sergeant: and thou be cast into Prison.</p>
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Least thine Adversary deliver thee to, &c. The first includeth an accusation, exhibited by the Adversary. The second, a condemnation, pronounced by the Iudge. The third, an Execution performed by the Sergeant. *Facilis descensus Avernii.* Hee tumbleth with a witnes, whom the Lord forsaketh, and the Diuell driueth. From Adversary to Iudge, from Iudge to Sergeant, from Sergeant to Prison: so one in the necke of another; that the first may checke

Chap. 7. 36.

Mark. 3. 17.

Mat. 16. 17.

Act. 4. 36.

In v. 25.

Lib. 1. cap. 1.

our *impatience*, for abusing our neighbour; the *second* our *arrogance*, in presuming on God; the *third*, our *securitie*, for not considering what may follow, all our *dulnesse*, *coldnesse*, and *benumb'dnesse*, in matters of the waightiest importance, that ever may concerne *flesh* and *blood*. Giue mee leaue therefore (*Right worshipfull, and beloued*) to summon our startling meditations, to take *some view* before-hand, of these *fearefull Asises*; where wee know not how *quickly* wee all are to haue a *triall*. It is *Syracides* good counsell, Eccles. 7. 36. Remember the end, and thou shalt never doe amisse. Sometimes *Boanerges*, the *sons of thunder* (who preach judgement) must as well be heard; as *Ear-ionia*, or *Barnabas* the sonne of a *Dove*, or *consolation*. Let vs take therefore a copie of the *Declaration*, that our defence may bee the directer and first of the first; which is the *rigorous proceeding* of the *Adversary*, in these words, *least thy Adversary deliver thee to the Iudge.*]

3 About the first *particle* in my text, which in the originall is *quoniam*, some scruple ariseth, both for the reading, and meaning. The *vulgar* rendereth it, by *ne forte*, which the *Rhemists* retaine, in their, *least perhaps*. Preferring such *broken cisternes*, before the *Fountaines* themselues. But this is well corrected by *Erasmus* (saith *Beza*) both here, and in diuers other places: the word signifying properly, *ne quando*, least at any time (as our last Translatours expresse it, and our former vnderstood it) without any *forte's*, or *peradventures*, for which *Saint Augustine* first censureth himselte,

himselfe, in his *Retractions*. Howsoever this difference may seeme exceeding nice, yet vpon it, are grounded two severall interpretations. *Sic temperavit*, (saith the ordinary glosse, which *Hugo* and *Lyra* follow) such a moderation is intimated, by this particule *forte*, that the penitent may hope for an after remission, & ideo dicit *forte* (saith *Gorram*) *quia potest fieri quod non*. Auendano wheelles on the same bias, with *Thomas*, and the rest of that side except the learned *Abulensis*, who mainly stops it. This *forte* (saith he) is not put by way of doubting; but as that in the third of *Genesis*; *ne forte moriamur*, or the like: in the seuenth of *Matthew*, *Cast not pearles before swine*, *ne forte concuscent eas*; where there could be no doubt of consequence, but that man should dye, and swine would trample such treasures. I should bee loath, by playing too much the Critick on these particles, to be thought to read *Grammar Lecture*. The reconciling (in my vnderstanding) is very evident, if wee take the exposition of the first, with *Chrysostome*, *Theophilact*, and *Euthymius*, in the literall sense, and of the latter, with *Cyprian*, *Hilary*, *Ambrose*, *Hierome*, and *Augustine*, with the rest of the *Fathers*, and *Schoolemen*, in the parabolicall. For in the processes of this life, friends may interpose, or money prevaile, or pitie sometimes hinder a just prosecution; and therefore in regard of men, a perhaps may haue his place: but in reference to that greatest, and last account, *Ne forte*, is as much as *aliàs*, which is in the *Hebrew*, and *אולי* in the *Syriack* translation, may very well also beare; as

In hunc locū.

In textum.

Vers. 3.

Vers. 6.

Wid. Buccafen
& Beauxam:

a Hom. 35. in
Lucam.

b In cap. 12.
Luc.

c Lib. de serm.
Dom. in mon-
te Ballar. l. 1.
de purgat.
cap. 7.

Vbi supra.

In hunc locum

Ibid.

Ecclus. 35. 15.

though the whole had beene thus connected: Agree with thine Adversary quickly, whiles thou art in the way with him: otherwise, or if thou neglect to doe it, thy Adversary will deliuer thee to the Iudge, &c. Secondly, by Adversary I vnderstand, not the diuel with *Terrullian*, ^a *Origen*, and ^b *Theophylact*; nor the flesh with others mentioned by Saint ^c *Augustine*; nor conscience, with *Athanasius*; nor Sinne with Saint *Ambrose*; nor the Holy Ghost, with *Chromatius*; nor God, or his Law, with *Gregorie*, *Augustine*, and *Beda*: although all these (as *Buccafenus* at large declares) may haue a good meaning; But (as I tooke it in the precept) with *Hilary*, *Anseme*, and Saint *Hierome*, בעל דין, *Dominum litis*, either party contending, plaintiffe, or defendant. But here Saint *Augustine* obiecteth, I see not by what meanes one man should deliver another to that Iudge, before whom all are culpable: besides, put question I kill my Adversary, can I then agree with him whiles wee are in the way, whom by such meanes I haue made out of the way? The answerre of *Abulenſis*, and *Maldonate* sufficiently cleareth the first; Left thine adversary deliuer thee, that is, left hee bee the occasion thou be deliuered. Non repraesentative (saith *Buccafenus*) as though hee personally there should present thee with a *Corpus capitis*, sed occasionaliter, which is *Hugoe's* word, bee the occasion why Christ should passe sentence vpon thee. For doe not the teares off run down the widdomes cheeks, Ecclesiasticus 35. 15. and from whence goe vp into heaven? So Iohn 5. 45. *Moses* is said to accuse:

and

and Saint *Hilarie* on this place, *Manens in ea simultatis ira arguet*. The hatred shall accuse that remains unpacified. Which if the case so stand that thou canst not personally appease, by reason of his death with whom thou shouldest agree; true repentance (saith *Abulensis*) may obtaine so much of God, who accepteth, in such necessities, the will for the performance. Which answereth fully Saint *Augustines* latter objection, and giueth cleere passage to this doctrinall proposition, that *The breaking of Gods Law, by any sinne whatsoeuer, maketh vs liable to eternall damnation.*

Hilar.

4 For if the last jarre with our *Adversary* will beare such an action, what breach of Gods Commandement can bee exempted? Marke but the nature of the most petty fault that ever was committed, and wee shall finde it high treason against an infinite Majestie. For whether sinne bee a word, or deed, or thought against the eternall Law, as Saint *Augustine*; or a revolting from our alleagiance to Gods edict, as Saint *Ambrose*; or a straggling from a prescribed course to a due end, against nature, reason, or Gods Word, as *Thomas*, and the Schooles define it; ever it includeth a rebellious contempt, which by breaking the least commandement, setteth vp (as it were) a Flagge of defiance against the Commander himselfe. Faile but in one point of the Law, *Iam. 2. 10.* and thou art guilty of all. Though *non quoad conversionem ad creaturas*, (as the Schoolemen restraine it) yet *quoad aversionem à Deo*; (as *Zanchius* helpes them out) *qui tam contemnitur in vno precepto, quam in ceteris omnibus.*

*Vid. Aquin. 1.
2.q. 71. ar. 6.*

*Iam. 2. 10.
Aquin 1. 2. q.
73. art. ad
1um. De ope
rib. Redempt.
lib. 1. cap. 8. ad
The. 2.*

Wherefore the *wrath of God is revealed from Heaven against all ungodlinesse*, Rom. 1. 18. because such a one hath stretched out his hand against God, and made himselfe strong against the Almighty. Iob. 15. 25. This will further appeare, by conferring but the *backe parts* of Gods *Maiestie*, with mans *unworthinesse*, and the severitie of the Iudge, with the *respectlesse presumption* of the offender. For seeing that every sinne is to bee esteemed, according to the worth of the partie against whom it is committed, (as the same injurie offered to a *pesant* and a *Prince* standeth not in the same degree) hence it followeth, that the disobeying of an *infinite Commander*, is an *infinite offence*, and consequently deserueth a correspondent punishment. And howsoever, an *unwise man* doth not well consider this, and a *foole* doth not understand it: yet certainly that is most true, which is obserued by one, out of Saint *Augustine*, that in every sinne wee commit, as also in all other elections, there is ballanced (as it were) in the scales of our reason, here, an *Omnipotent Lord*, commanding, for our *eternall good*, and there a deadly enemy, alluring to our *utter destruction*. Where notwithstanding, such is our damnable ingratitude, and malicious stupidity, wee will fully reject the *Lord of life*, and preferre a *murderer*, *Hane yee no regard*, *all yee that passe this way*, behold and see, whom yee dayly pierce, and then tell mee, what disgrace may bee viler then this, or punishment too heavy for such a contempt. The incomprehensible *Ancient*

Plal. 92. 6.

Ag. 3. 14.
Lam. 1. 12.

ent of daies, Almighty Iehovah, who made all things of nothing, by his Word, and by the same can reduce them to worse then nothing againe: whose looke drieth vp the Deepes, and whose wrath, maketh the Mountaines to melt, the Earth to tremble, the Rocks to rent, the Heavens to shiuer, Diuels and Angels to quake before him. Before whom all Kings are as Grasshoppers, all Monarchs, as Molehils, all beauty, base, all strength, feeble, all knowledge, vaine, all light, dimme, all goodnesse, imperfect; in such a case, with such an opposite, by such a creature, as man is, so extraordinarily graced by him, to bee weighed as Balsazzar, in the ballance, and found too light. This is that, which vigeth his mercy, and kindleth his Royall indignation, Sometimes (as it were) passionately to expostulate, *What iniquitie haue your Fathers found in me? Or haue I beene a wildernesse vnto Israel, or a land of darknesse?* Then to exclaime, *Heare, O heauens, and hearken, O earth; for the Lord hath said, I haue brought vp children, and they haue rebelled against me. And goe to the Iles of Chittim, and behold, and send to Kedar, hath any nation changed their gods, which yet are no Gods? But my people hath changed their glory, for that which hath no profit.* Last of all, if a man will not turne, hee will whet his sword *חרב חרב חרב* (as Ezechiel ingeminateth) *A sword, a sword, both sharp, & fourbished, and the strings of his Bow make ready against the face of the rebellious.* Thus saith the Lord God of Hosts, the mighty one of Israel, *Ah, I will ease me of mine aduersaries, & avenge me of mine enemies.* All which

Dan. 5. 27.

Ier. 2. 31.

Esay. 1. 2.

Ier. 2. 10. 11.

Chap. 21. 9.

Psal. 21. 12.

Esaiah. 1. 24.

Pfal. 51. 4.
Mat. 10. 30.

which doth iustifie God in his saying, and cleare him when he is indged. For as his Providence numbred our hairens, so doth his Iustice our sinnes; whereof as none is so maighly, (without finall impenitency) that may not be forgiuen: So none so slight, (if hee once enter into judgement) that waigheth not downe to hell.

5 This may be a caveat for vs, (Beloued) first to beware of the leauen of the Romish Synagogue, who frame indulgences for Gods law, & come with peace, peace, when death is in the pot. Which that we may the more vnderstandingly deeme of, it shall not be amisse to touch a little on the positions, of their chiefest patrons. In which I intend to bee exceeding breefe, asaying rather at our owne reconciling with God, then quarrelling with such obstinate aduersaries. Bellarmine de amissione gratia, & statu peccati, besides other soure divisions of sin, which hee there relateth, hath this for the fifth, which hee onely standeth vpon throughout that whole booke. Of sinne (saith hee) some are deadly, and diuert a man wholly from God; others, veniall, which hinder him onely a little: and those hee tearmeth not so, ab eventu, (with Saint Ambrose, and Augustine) because it pleaseth God in mercy, vpon repentance through Christ, to pardon them (as Wickliffe, Luther & Calvin most strongly ever maintained against the Schoolemen:) but ex natura sua & ratione peccati, being such, as crosse not charity so in their nature, vt si vellet Deus non condonare, (it is the very upshot of the booke before cited) that if God would not pardon them, but (as it were)

Lib. 1. c. 2. Le-
thalia, quæ ho-
minem planè
auertunt à
Deo. Venialia
quæ nonnihil
impediunt
cursum ad
Deum, non t-
men ab eo a-
vertunt, &
facili negotio
expiantur,
&c.
Lib. 1. de A-
missione. grat.
& statu pec-
cati. cap. 14.

were) in iustice doe his worst, hee could punish them no further, then with *temporall afflictions*, They stand with *perfect charity*, saith ^a Scotus: Remitted they may be *without any infusion of grace*, as *Gregorius de Valentia* the Iesuite peremptorily defineth; they make vs not *spotty*, or *odious*, in the sight of God, according to the *gentle censure* of the *Divines of Collaine*, & therefore deserve not *hell* but *Purgatory*, if ^d Aquinas may be beleueed. And to make it yet more plaine, how *bold* they can bee with *Gods iustice*! Wee need not *repent* for them, saith *Andradus*, with *Bonaventure*, in his fift book of the defence of the Councel of Trent; neither say to God, *Forgiue vs our trespasses*, as the *Rhemists* would father on Saint *Augustine*, at the 8. verse of the 7. chapter of the Epistle of Saint *Paul* to the *Romans*. When God had giuen a Command to *Adam*, Gen. 2. 17. *Of the Tree of knowledge of good & euill, thou shalt not eate: for in the day thou eatest thereof, thou shalt die the death*; the *Serpens* comes with a *couëtermand*, *Yee shall not dye at all*: as though Gods meaning, and his words, had beene cleane *contradictory*. And is not this the dealing of our *Adversaries* in this present controversie? For if every one be *accursed*, that *fulfilleth not all the Commandements*, Levit. 26. 14. *all his ordinances*, Deut. 28. 15. *whatsoever is written*, Gal. 3. 10. if hee violate the *first*, and *greatest Commandement*, Mat. 22. 37. *who loueth not God, with all his heart, and with all his soule, and with all his minde*. And *ἡ ἀλογία ἐστὶν ἀρρογία* 1. Ioh. 3. 4. every, the most *insensible staggering*, (as *Calvine* soundly vrgeth) commeth

*Pænon tem-
poralem tan-
tum, non au-
tem sempiter-
nam exigere
possit.*

a In 4 sent.

dist. 17.

b Tom. 4.

dist. 7.

c Censura Co-
lombienfis.

d In quartum
sent. d. 21. q. 1.

Cap. 3. 4

Num. 23.
1. Kings 22. 6

Lib. 1. de A-
miss. grat. &
statu peccat.
cap. 12.

Quamvis pec-
cata venialia
si cum morta-
libus confe-
rantur non
sunt perfecte
peccata, abso-
lute tamen
peccata nomi-
nari possunt,
ut in sacris
litteris nomi-
nantur:
lib. 1. de A-
miss. grat. &
statu peccat.
cap. 12.

commeth within the compasse of one of these circumstances; what presumption is it then in any Baalamite, to be hired to blesse, where the Lord hath cursed, and to say with Ahabs Prophets, Goe up and prosper, when Gods Word hath told vs, wee shall surely fall? But Bellarmine hath devised certaine shifts, to delude all these evident places, as first properly, and of themselves. These are not mandates (saith hee) but degrees of the same Com-mandement. Secondly, such places are not to bee interpreted of veniall sinnes, but of mortall onely, where finding in his owne conscience, these Fig-leaves too narrow to couer such apparent nakednesse; he addeth thirdly, that we must not so strictly vrge whatsoeuer the Law hath enacted against veniall sins, because (which is his fourth extraction out of the Schoole limbiques) these are not against, but besides the law: and lest all this should faile, hee strikes it dead at the last, with such a qualification: Though these veniall faults may bee absolutely called sinnes, and are so tearmed in holy scripture, yet perfectly they are not so, being conserred with mortall sinnes, & idcirco ex solis istis vocibus, de re-bus ipsis non est pronuntiandum. And therefore wee must not speake of such matters, as the Word of God directs vs, but attend (as it should seeme) such cir-cumstances as the Consistory of Rome shall prescribe vs: But can such huckes satisfie any one that hath a father to goe vnto? The Iewes Massoreth are thought too saucy, for disliking some words in the old Testament, as offenseiue to modest eares, and adding their corrections in the margent, as though

though the holy Ghost had not knowne how to expresse his minde. But these are pidling *cristismes* to the Cardinals *animadversions*. With him, mandates must be degrees of mandates, and *contra*, shall be *prater*; hee will haue a milder censure for *ueniall sinnes*, or the text shall stretch for it. God saith plainly *yea*: he saies expressly *no*. But if such chaffe hold out waight in the ballance of the *Sanctuary*, what proofes may Scripture yeeld to conuince heretiques? or heretiques not pervert, to maintaine their owne fancies? The *Arke* and *Dagon*, *Christ* and *Belial*, *Bethel* and *Bethaven* may bee so vnited together. Antiquity (I am sure) was little acquainted with such *subtilities*.

Πολύς ἀνέγνωται ἰσχυρὸν μαρτυροῦν τὸ δοκεῖν; who dares to *tear mee* (saith ^a *Basil*) any fault little: *ἢ ὡς ὁ ὁμιλῶν* *nostra iusticie* (saith ^b *S. Augustine*) woe to our best works, or right conscience, if without Gods mercy, they come to a scanning. Every offence according to *Gregory Nazianzen* is the death of the soule, & clippeth it (in the *Latine* *Gregories* opinion) from soaring aloft. And howsoever *Bellarmines* former shift may wiade from these also: yet his own men in reason should sit neerer to him: *Gerson de vita spiritali Anim. Lect. 1^a* opposeth him selfe purposely against this absurd distinction of the *Schoolemen*. *Richardus* seconds him: *Almaine* thinks no otherwise: *Rossensis* ioynes with them both: *Dur* and so pro- ueth, that every sinne in his owne nature, is not only *besides*, but against Gods Law: that *Caietane* is faine to come with this old *Catholican*, *simpliciter*, and *secundum quid*; to helpe our *Thomas* his Ma- ster,

a Regul. Bre-
vior ad In-
terrog. 4.

ἀπερίσπαστα ὡς
ἐν τῇ διαδοχῇ
ἢ ἀμαρτυ-
ματων, ἀλλ' ἐν
τῇ ἐξουσίᾳ.

Ibid. Inter-
rog. 293.

b *Comest. lib.*
9. c. ult.

2. Sent. dist.
42. 7. 6.

Caietan. in
Ag. 12. 24. q.
88. art. 1.

Chap. 25. 5. 6.

Psal. 130. 3.

Iude. 6.

Gen. 3. 24.

Gen. 19. 24.

1. King. 15.

29.

1. King. 16.

12.

2. King. 10.

11.

ster, 1^a. 22. q. 88. ar. 1. and yet all will not serue. To hasten to a more profitable vse, *Michael Baius*, not long since professor of Divinity in *Lorraine*, acknowledgeth just so much, that every sinne is mortall in its owne nature, as we contend for. And all the world may see, that these *Taske-masters* can shew no other warrant; for gathering this stubble of veniall sinnes, in the sense they vrge it, but only from the *Romane Pharaoh*, to make bricke in *Purgatory*. But this availes not in Gods Court (Beloued) and therefore our plea must be cleane altered. For his thoughts are not our thoughts, nor his waies our waies: *Esay. 55. 8. Behold* (saith *Bildad* in the Booke of *Iob*) the *Moone hath no light*, and the *Starres* are uncleane in his sight: and will a worme, or a shadow, a bottle in the smoake, stand vp to try titles with him in judgement? If thou, Lord, wilt be extreme, to marke what is done amisse, O Lord, who may abide it? That which vineger is to the teeth, smoake to the eyes, a carcasse-smell vnto the nose, a naked dagger to the heart: more is the smallest fault of mortall man to the infinite iustice of Almighty God. Never can there be the like antipathie, or deadly feud, betwixt the most hostile creatures that ever were created, as betwixt the Author of all goodnesse, and this Devils brat, sinne. It crosseth his very nature, and he must needs crush it; it contemneth his prerogatiue, and therefore may not be tolerated. It threw the *Angels* out of heauen, *Adam* out of *Paradise*, burned *Sodom*, disinherited *Sauls* posterity, plagued *Dauid*, rooted out the whole families of *Ieroboam*, *Baasha*, and *Ahab*, plucked at length

length the most *beloued Son* out of the *bosome* of his *Father*, to dye ignominiously in the habit of a *servant*. And yet such is our senses stupidity, and vngatefull perversnes: we *drinke iniquity* like *water*, and distaste it not; acknowledge Gods heauy indignation against it, and regard it not; see the dungeon ready to receiue vs, the scourges to torment vs, the plagues to befall vs; and yet by any manner of repentance shunne them not. Who presumeth not on Gods mercy, as though hee were not just: and is not bolder to offend this *King of Kings*, then the meanest neighbour or friend he hath: what examples terrify vs, or terrors effect, or effects declare, that wee incline not to the position of *Dauids foole*, who hath said in his heart, *that there is no God*: After so long teaching and often hearing, many threats, and often punishments by *famine, pestilence, & waters*, remaine there not *Chams* amongst vs, who dishonour their parents: *Ismaels* that mocke, & *Esaus* that vow revenge against their fellow members, and naturall brethren; *Joabs*, to kisse, and *Itab*, *Absolons*, to flatter, & rebell; *Pharisees* for *outsides*, & *Sadduces* for *beliefe*, that rate at a *messe* of pottage, their heavenly birth-right? *Iudas* once sold his Master for thirty peeces of silver: but we often part with him, and commonly for halfe the mony. What *sophistications* vse wee not to gild over, and extenuate sinnes: not only to poyson our selues, but also to draw on others: To be *drunke*, and frequent *lewd company*, is now to be *sociable* and *ioyial*: *swearing*, a note of *resolution*: *gulling*, of a good wit; *cheating*, of a tried experience:

Psalm. 14. 1.

rience: extorting couetousnesse of a *carefull pro-
 vidence*, and *damnable dissimulation* of a notable
 headed *polititian*. How many of our greener yeares
 affect not rather the name of a good fellow, then
 of a good Christian? come at *Sermons* as at *plates*, to
censure, rather then to *practise*, and take vp all new
fashions, both in *garb* and *complement*, except that
newnesse of life, which our *Saviour* commendeth.
 But I tell thee (my good Christian brother) these
 leakes are not so little, but they may quickly *sinke
 thee*; the very touch of this *pich* is sufficient to *de-
 file*: and thou tread but on the *egges* of this *wily coc-
 katrice*, thou shalt presently perceiue that there
 lurketh a *serpent*. Were the *Angels* punished eter-
 nally for sinning once, and thinkest thou to *stand
 out in iudgement* with so many transgressions? must
 our *thoughts* be scanned, & shall our words escape?
 or our *words* bee condemned, and yet our *atti-
 ons* pardoned? Bee not *deceined*, *God is not mocked*.
 Inclinations, motions, intentions, our most se-
 cret, and lightest sinnes, are as *Eli's sonnes*, they
 will *breake our neckes*, if wee breake not off them.
 Gods *Word* is a *two-edged sword*, which must kill
 our *faults*, or vs; and if we stumble and dash against
 the *Corner stone*, it will fall vpon vs, and *grinde vs
 to powder*. For as one sparke of fire may burne a
 whole City, and one naked place in an armed
 man (saith S. *Chrysostome*) giue way to a deadly
 wound: so the least graine of sinne vnrepented,
 may draw such mountaines of miseries vpon vs,
 which all that wee can doe, or say, (without Gods
 infinite mercy) shall never bee able to remoue. O

that

Mat. 23. 44.

In Matth.
 Homil. 35.
 Vid. August.
 in Johan.
 traſſ. 12.

that we would therefore deale with these vanities, as *Ioseph* did with his *Mistris*, and breake out at the first assault, into this or the like contemplation: *Thus and thus hath the Lord done for me; he brought me into this World, to overcome this world, that by contemning this, I might enioy a better. Doe not all creatures serue me, that I should serue him? and haue I ought of mine owne, bat only by his bounty? how then should I doe any wickednesse, and sinne against him, who beholdeth my least backslidings, and will surely punish them? He spared not the naturall branches, and shall I haue an indulgence? hath his Sonne suffered to redeeme his enemies, and shall his enemies escape that contemne his Sonne? No certainly (Beloued) hee is just, as well as mercifull: if thou turne from his statutes, thou shalt bee overturned. In a day that thou lookest not for, and in an houre that thou art not aware of, the snares of death shall overtake thee, and paines of Hell shall compasse thee round about. Thine Adversary shall not onely deliver thee to the Iudge, but the Iudge deliver thee to the Sergeant: which is the second circumstance I before proposed, & followeth to lead further your judicious considerations.*

7 *The Iudge shall deliuer thee to the Sergeant.* This Iudge all consent vpon to bee *Christ*, to whom the *Father* hath committed all Iudgement. *Ioh. 5. 22.* For though the *Apostles* are said also to iudge, *Luk. 22. 30.* and the men of *Niniveh*, *Math. 12. 41.* yet this is but by way of *asseſſion*, or *approbation*, as the *Schoolemen* expound the former; or *exemplarily*, as produced to *convince others*, who

Math. 24. 50.
Plal. 18.

*Aquin. sup-
plem. q. 89.
art. 1.
Lomb. lib. 7.
c. 18.*

In 12. Mat.

Luk. 12. 58.

Vid. Bell. lib.
1. de Purg. c.
7.

Ibid.

In hunc locū.

1. Cor. 15. 22.

haue lesse profited by greater meanes (as *Beza* and *Piscator* intimate of the latter) none hauing absolute authority, but he to whom all power was given Math. 28. 18. Next, what this word ἀγγέλιος should signify (for which Saint *Luke* hath ἀγγέλων, the Syriack, אַבְרָיָה, the *Remists* and our last Translation, Officer *D. Fulke*, Minister; some old translations, *Doomesman*, and we here *Sergeant*) there is some small difference. *S. Ambrose* & *S. Augustine* would haue it to be the good *Angels*, because thele are said, to minister to our Saviour, in the former Chap. at the 11. verse, to come with him, chap. 16. 27. to gather the tares, Chap. 13. 30. But *Chrysostome*, *Gregory*, *Theophylact*, *Hugo*, and *Abulensis*, together with the Ordinary glosse, doethinke it rather the *Diuels office*. For these are the cursed *Iaylers* of the damned, which must accompany them eternally in everlasting fire, Math. 25. 41. Both opinions are probable (saith *Bellarmino*.) *Piscator* joynesthem together: and *Buccasennus* shewes the reason. The *Goates* (saith he) are deliuered to the good *Angels*, to be separated from the sheepe, and from thence to the euill, to bee tortured for ever. Whence I gather in stead of many, this one generall obseruation:

That there shall be a Iudgement hereafter, wherein every man shall receiue according to his workes.

8 I need not to be curious in prouing this point, which is receiued as a principle, in the Articles of our faith. That *Sadduce*, which denies it, denies also *God*, and shall sooner feele it, then haue time to prevent it. In a moment, in the twinkling of

of an eye, at the terrible sound of the last Trumpet, the sonne of man shall come in the clouds of heauen, with all his holy Angels in power and great glory: when the Sunne shall be blacke as sackcloth of haire; the Moone like bloud, the Starres fall vnto the earth, as a figtree casteth her leaues, the heauens depart as a scroll roled, and every mountaine and Ile moue out of their places; when the earth melteth, the sea roareth, the elements dissolue, nations howle, all the world flasheth with the terrible and all-consuming flames, mentioned by the blessed Apostle S. Peter; then shall we all appeare before the Iudgement seat of Christ, Rom. 14. 10. that every mā may receiue according as he hath done, 2. Cor. 5. 10. And here (beloued) in a matter of so serious importance, it should be idle for me, to breake out into the mazes, and vagaries of the Schoole-men: as to determine with the master of the Sentences, that this last fire shall, as the first floud, rise iust fifteene cubits about the tops of the highest mountaines; or with Nicholas de Orbellis, that the materiall Crosse, whereon our Saviour was crucified, should bee carried (as a Mace) before him, when hee cometh to Iudgement, or with Aquinas and the rest of that side, that the place of this Iudgement shall bee in the ayre, right against mount Oliuet, over the valley of Iehoshaphat. Well saith Artemidorus in his Oni-rocritiques, No dreames of a private man may haue a publike interpretation. For what should we speake in such obscurities, that the Lord putteth not into our mouthes? That which Lombard hath of the authority of Angels in this businesse, *Puto hoc non*

Math. 24. 30.

Rev. 12. 5.

2. Pet. 3. 10.

4. Sent. dist.
47. Ibid.

In supplem. 2.
88. art. 4.

4. Sent. dist.
47. Epist. 24.
ad Hieronym.

ante sciri, quam videatur. I thinke it cannot bee knowne, before it be scene, or at least revealed; and St *Augustine* somewhere of *originall sinne*, Never be so *inquisitive*, how thou hadst it from thy *parents*, but labour to be *cleared of it* by the merits of thy *Saviour*; may serue vs heere, to curbe our curiosity. Let it not bee thy care to conceiue, *where* and *when*, and with *what circumstances*, this judgement is to be holden, but *there*, and *then*, and by *good assurances*, to bee deliuered from the horrible dammages thereof. Two kinds of *Judgements* the *Scripture* mentioneth, on which wee may safely build. The first a *particular*, the second a *generall*. This for the *soule* alone, at every mans severall departure, as that of *Dives* and *Lazarus*, Luke. 16. 22. 23. That for the *soule & body*, and all *men together*, at the *last day*, after the *universall resurrection*, Heb. 9. 27. The first respecteth vs (saith *Aquinas*) as *private persons*; the second as *parts of mankind*: neither shall that be recalled, or mitigated in the *second*, which was determined in the *first*: but rather *published*, what there was *privately* passed, and what was in the *particular* begun, in the *generall* shall bee consummated, by reuniting the *soule* and *body* everlastingly together.

9. In both which, could we but thinke of with deliberation, the most strict, and severe proceeding of Gods *unmoveable iustice*, it would coole our *courages*, and take downe the *presumption*, that now so *lavishly* runs on in the score of Gods *mercy*. For though in this life, his *cares* bee open

Epist. sup. 9.
88. art. 5.

for ending Law cases.

53

to the petitions of the penitent, yet hereafter when he returneth to execute Iudgement, hee acknowledgeth that he is a hardman, reaping where hee neuer sowed, & gathering, where he strowed not. Who for offending a little one, will inflict a heauier punishment vpon the guilty, then the casting him into the sea, with a milstone about his neck, and for defect alone of a wedding garment, wil adjudge an invited ghest, to utter darknes. And now (my beloued brethren) was Adam so hardly censured, (as it is thought) for one Apple? The Angels for a thought: Moses and Aaron for once doubting: all Israel, for Aghans taking one wedge of Gold: the whole Tribe of Benjamin, for forcing of one woman: & shall wee thinke, in that terrible Day of the Lord, a day of darknesse and dimmesse, a day of stowdes, and stormes before so iust a Iudge, so many accusers, for so many, voluntary, and continued crimes, it is possible for vs to escape vnpunished? Fælix trembled when Paul preached of iudgement: and Lemnius reports of a young man of the Emperour Charles his Court, who for horroure of the execution hee was the next day to suffer, in one night became white, both in his head and beard. But could wee but restraîne a little our thoughts, to the meditation of these fearefull Asises, it would stop our lewd courses (as the light from heauen did Saules) and make vs to cry out with him, Lord, what wilt thou that we doe? For alas, how will all our Gallants and Swaggerers behaue themselues in that perplexity: all our hypocrites & extortioners: all our drunkards and Adulterers, when the Iudge shall

Mat. 25. 26.

Math. 18. 6.

Math. 22. 13.

Act. 24. 26.

Lib. 2. de complex. cap. 20.

Act. 9. 6.

Ezech. 22. 31

Math. 25. 41.

Judg. 3. 22.

shall come in this terrible majestic, this to *sunne*, this to *purge*, this to *separate* the *corne* from the *chaffe*, the *wheat* from the *taxes*, the *Sheepe* from the *Goates*; without *pitty*, *pardon*, or *partiality*? which way will they beturne themselves? What *Apologies* will they make? whose helpe and counsell can they vse, in so desperate and suddaine an extremity? who? where? what thing can yeeld consolation? when the *Lord* once *bloweth* against them (as the *Prophet* speaketh) *with the fire of his wrath*? *About* them (as *Anselme* describes it) an *angry Iudge*, ready to condemne them, *beneath*, a *gaping Chaos*, with grisly *fire* and *brimstone*, eternally to ingulfe them; on the *right hand*, their *sinnes* accusing; on the *left hand*, *ugly fiends* to dragge them to execution; within, a *gnawing conscience*; without, *loathsome companions*, the *world* burning, all *creatures amazed*, the last sentence thundred out in this dreadfull manner: *Goe yee cursed of my Father, into everlasting fire, prepared for the Diuel & his angels*. Vpon the pronouncing of which, what imagination can conceaue, or tongue of men and Angels expresse the ruthfull and dismall departing of the damned reprobates? Parents from their Children, Husbands from their Wives, Brothers and Sisters from each other, so to be sundred, that neuer *pitty*, or comfort may afterward be expected; this is that which should *sticke* closer to the *bravny hearts* of our careless worldlings, then *Blouds dagger* did to fat *Aglores*, and awake them to looke about, whiles *space* and *place* is granted. O my deare Christian

tian

flian Brother, then thou shalt truly finde, that this
 is no Bugbeare, wherewith wee are threatned at
 this present: one *cup of cold water giuen*, one plea-
 sure abandoned, one injury endured here in this
 world for *Christs sake*, but especially the *treasure* of
 an *unspotted conscience*, shall giue thee at that in-
 stant greater comfort, then all the dignities and
 delights of a thousand worlds. But thou suppo-
 sest this farre off, and therefore the lesse regardest
 it. Senselesse, and inconsiderate as wee are! haue
 wee beene so often deluded, and yet discern not
 this last, and deadliest bait of that *old Serpent* the
 Divell: It is not for vs (I confesse) to knowe the
times and seasons, which the Father hath put in his
owne power: and therefore to particularize with
 some, that the *Turkish Monarchy* shall haue its
period, just 81. yeeres hence, and the *Papacy* 71.
 or with^b others in like curiosity, that the *end* of
the world shall fall, within the compasse of those
doozen yeeres betweene 1688. and 1700. is more
 then my *Algorithm* findes *demonstration* for: yet
 if by a *cloud*, wee may conjecture of a *Storme*, and
 by the *budding of a figge-tree*, that *Summer* is
 neere at hand; warrantable it is to teach at this
 present, which the *Apostle S. Iohn* did 1500. yeeres
 sithence, that *these are the last times*, which how
 much longer they are to last, neither the *Angels*,
 nor any creature can exactly assure vs. *Ionas* had
 for the *Ninivites*, ^c yet *forty dayes*: but for
 ought we know, within *forty houres*, this time may
 come, when time shall be no more. For what *signes*
 thereof are mentioned in *Scripture*, which are not
 already

Mat. 10. 42.

A& 1. 7.

a Brightman
 in c. 9. Apoc.
 An. 1696. ul-
 timus est ter-
 minus Turcici
 nominis.
 b Napier prop.
 14. c. 116.
 Alfed. prec.
 Theol. cap. 16
 ubi vid. plura
 de fine Mundi
 pag. 526.

c 1. Ioh. 2. 18.

d Mat. 24. 36.

e Cap. 3. 4.

2. Theſſ. 2. 8.

already fulfilled, or what summons haue beene omitted to warne vs to provide? *False Christs* were to come, and they haue beene discouered; *persecutions* to arise, and they haue beene endured; *Antichrist* to bee revealed, and behold, hee is conspicuous, with his *Locusts* and followers: *warres*, and *rumours* to trouble all the world, and they haue beene felt, and heard: *pestilence* and *famine*, *earth-quakes*, and *strange prodigies*, *false Prophets*, and *false brethren*, *increase of iniquity*, and *frozen-nesse of charity*, what man so simple that speaks not of, and daily almost complains not? Two signes onely remaine, which can bee doubted of: The preaching of the Gospel throughout the world, and the Conversion of the *Jewes* to *Christianitie*. But the first (according to most Writers) was accomplished in the Apostles time. For went not their sound out through all the earth, & their words vnto the ends of the world? Rom. 10. 18. or at least now is, as *Io. Fredericus* (in a peculiar tract) hath shewed, by spreading the Gospel amongst the East Indians, and Americans. And for the latter, though *Chrysostome*, *Hilarie*, *Ambrose*, *Hierome*, and *Augustine*, with diuers of our new Writers, very probably collect, that before the end, there shall bee a generall conversion of the *Jewes*: yet *Caluin*, *Bucer*, and *Musculus*, with diuers others of good note, expound that *Israel of God*, Rom. 11. 26. (the onely place that intimates such a matter) either allegorically, of the faithfull, or of some persons, to bee converted in all ages of the Jewish Nation: All falling at length on *Origens* uncertainty in this point.

Quis

1. Theſſ. 5. 2.
1. Cor. 1. 9.
1. Cor. 1. 10.
1. Cor. 1. 11.
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1. Cor. 1. 99.
1. Cor. 1. 100.

Quis autem sit iste omnis Israel: what all that *Istra-*
el is, that shall be saued, Hee only knoweth, and his
Sonne that saueth them. Small hope may there-
 fore be grounded on such *ambiguities*. To these
 if wee further adde the Prophecie of *Rabbi Elias*,
 not disliked by most of the Ancients, and the *Ca-*
bala of *Rabbi Isaac* on the first verse of *Genesis*, re-
 lated by *Genebrard*, *Chronol. lib. 19*, which al drie
 at the period of 6000 yeares. By the *Septuagints*,
Iosephus, *Eusebius*, *Augustines*, *Isidores*, and *Alphon-*
sius the *Astronomers* account; this date is out al-
 ready. And according to the truer *supputation*
 of those that followe the *Hebreu text*, not far from
 finishing; the *times for the Eleets sake being to bee*
shortened. What is left therefore (B.) for vs, but to
warch, and be ready (as our *Saviour* counsellerth,) *lest*
our Master come, and the *Bridegroom* passe, &
this day as a Theefe ouertake vs, where wee are least
 prohibed of it? *S. Hierome* professeth, that *wh-*
ether he eate or drinke, or did any other thing, this
 voice did alwaies sceme to trumpet in his eares,
Surgite mortui, & venite ad iudiciu, arise you dead,
 and come to iudgement. And nothing can better
 vs more, then the remembrance of this like sen-
 tence, vttered by our *Saviour*: Come, giue an ac-
 count of thy *Stewardship*, for thou mayest be no longer
Steward. Certainly there can bee in this case but
 two kindes of *deliuerings*; the first, from our *sinnes*,
 to a better estate; the second, for our *sinnes*, to an in-
 censured Iudge. If the first befall thee, no happi-
 nesse can be greater then thine; but if the second,
 without redresse thou shalt bee cast into prison:
 which

which is the last *circumstance* I before proposed, and will hasten by reason of the time briefly to conclude.

10 *And thou be cast into prison.* בית אסירא, saith the Syriack, *domum vincitorum*; to wit, by the Sergeant, to whom the Iudge deliuered thee. That which breeds here a scruple, is what this word *prison* should signifie. *Conueniunt similiter omnes* (saith Bellarmine lib. 1. de Purgatorio, cap. 7.) All Interpreters concurre in this, that by this prison is meant *hell*: and thus farre he speaketh ingeniously. But marke the poore shifts of so great a scholler, to set vp his *Dagon* againe, that hath so often falne, before the *Arke of God*; hee is faine to rake *Hell* it selfe, to finde out *Purgatory*. For this hee goeth onward, *In quo tamen multa sunt mansiones; alie pro damnatis, alie pro his qui purgantur.* In this *hell* notwithstanding are many *mansions*, some for the damned, others for them which are to bee purged. But a more ample mappe of this place, wee haue in his second booke of *Purgatory*, and Chap. 6. where hauing rejected 7. opinions, concerning this *subterranean Geography*, the eighth he borroweth frō the *Schoolemen*, and seemeth to approue, that this *infernum*, or *hell*, is a place within the *bosome*, or *bowels of the earth*, divided (as the higher regions) into foure parts, whereof the lowest *sinke*, or *coale-house* is *hell*; next aboue that, *Purgatory*, then *Limbus infantum*, where children goe, that dye *unbaptized*; aboue all, *Limbus Patrum*, where the *Patriarkes* were faine to lodge, before *Christs Passion*; but then were remoued, and the place left

left empty. This scantling of time will not permit mee to examine all particulars, how our adversaries could come to so perfect notice of all these places, as also so *distinctly* to vnderstand, what *persons* are there to bee *purged*, and for what *sinnes*; how *griuous* the *punishment* is there inflicted, by *diuels*, in a *corporall fire*, how long it shall *endure*, what *suffrages*, *Masses*, or *indulgences* will *assuage* it, or *remoue* it, that the *soules* can neither *merit*, nor *demerit* in such a case, that they are *alwaies certaine* of their *eternall salvation*, and this to be firmly *beleueed* as an *article of faith*; It will aske (I say,) more time, then your patience can allowe mee: I will strike therefore at the roote, and so passe along. To make all this good vnto vs, *Bellarmino* produceth tenne places out of the old Testament, and so many more out of the New. To all which in generall I answer: First, out of *Bellarmino* himselfe in the last Chapter of his first booke of Purgatory: Where being vrged by *Peter Martyr*, and our men, that *Purgatory* is is not found in Scripture, and therefore can bee no matter of *Faith*; hath nothing to say but this, *Ad primum ergo respondeo, Non est necesse vt Scriptura ubiq; omnia dicat.* It is not necessary that the Scripture should every where mention all things, especially where it may be patched vp with *Apostolicall traditions*. On which when *Bellarmino* also relyeth, for the prooffe of this *Ignis Fatuus*; what doth hee, but in effect (as *Iurino* well notes against him) ouerthrowe his Scripture forces? Such *Traditions* take no place, but where Scripture faileth,

Vide Bellar.
ubi supra.

In eundem locum.

Lib. 4. de verbo Dei non scripto.

Lib. 2. Epist.

Libro 12.

Deipnosop.

Conuenit inter

nos & aduer-

sarios ex solo

literali sensu

peti debere

argumenta

efficacia.

Bellar. l. 3. de

verb. Dei, c. 3.

Lib. 1. de pur-

gat. c. 7.

Psal. 110. 1.

Mat. 1. 25.

faileth, by his owne doctrine in his first generall Controversie. But as that lunaticke *Thrasylaus* mentioned by *Horace*, and *Athenaus*, thought all the ships to bee his owne, that arriued in the Haven at *Athens*: so wheresoeuer there is fire doubtfully mentioned of in Scripture, our Adversaries straight convey it, to heate *Purgatory kitchen*. Secondly, I answered in particular, to the words of my Text, which he especially buildeth vpon. First, that they are *symbolicall* (as himselfe confesseth) and therefore according to *Aquinas* and their owne *Schooles*, proue nothing. Secondly, whereas this particle *untill*, or *untill*, may seeme to enforce a deliuerance from this prison, and so by some shew of consequence, their *Purgatory*, the argument being thus framed: *Thou shalt not come out, untill thou hast paid the uttermost farthing; therefore, afterward thou mayst come out*. Saint *Augustine* (as he acknowledgeth) instanceth against this, both by that place of the *Psalmist*, *Sit thou on my right hand, untill I make thine enemies thy foot-stool*; as also in that of the *Evangelist*, *Ioseph knewe not Mary, untill shee had brought forth her first begotten*. Where the first implyeth not, that after *Christs* enemies were subdued, hee should sit on Gods right hand no longer; nor the latter helpeth the inference of *Heluidius*, that after our Saviours birth, *Ioseph* knewe his wife. Saint *Augustine* therefore concludeth, that *donec* in this place signifieth, *non finem pœna, sed continuationem miseria*: not an end of paine, but the continuance of misery, *Semper solues* (saith *Hugo* out of *Remigius*) & *nunquam persolues*.

salues. Thou shalt ever be paying, yet never satisfie. Which exposition Calvin, and Bucer, and Musculus doe not only embrace: but Anselme, and Beda, Thomas, and Gorram, Ammonius, and Avendado, Maldonate, and Iansenius, with I know nothow many of their owne consorts. But Bellarmine vrgeth this farther, and therefore we must farther follow him. *Exempla B. Augustini non satisfaciunt* (saith hee) S. Augustines examples, or instances satisfy not. For in the first; *Sit thou on my right hand, vntill I make thy enemies thy footstoole*, although I cannot inferre, therefore afterward Christ shall not sit on Gods right hand; yet this is a necessary consequence, therefore there shall a time come, when Christs enemies shall bee made his footstoole. So in the second, *he knew her not, vntill she had brought forth*. Though I cannot gather, therefore he knew her afterward, yet this I may argue, therefore she was to bring forth. And no other is the consequent in this place, *thou shalt not come out, vntill thou hast paid the vtmost farthing*. Therefore there shall be a time, when the vtmost farthing shall bee paid. But to this vtmost straine of Bellarmines sophistrie, a meane Logician may easily answer; that all this concludeth but a necessity of the thing to be done, not a possibility of the party to be able to doe it. *Ostendit debitum solvendum* (which I take to be the meaning of Piscators answer) *non debitorē solvendo*: If it argue the debt to be paid; it enricheth not the debtor to bee able to pay it. So that by equipollency it fallerh to be such a connexiue proposition: *If thou pay the vtmost*

Ubi supra.

*In 26. ver. 5.
cap. Matb.*

most farthing, then thou maist be deliuered; which I deny any man can ever pay (hauing, by offending an infinite God, deserved an infinite punishment) and therefore must alwaies ly by it. For if some paines may satisfie Gods Iustice in Purgatory, for a small offence; should not greater paines proportionably in hell, doe the like for a greater offence, and so by consequence, the devils themselves (which was *Origens* error) in time might be freed? The *Fathers* father not (howsoever *Bellarmino* marshall them) this glowing, and locall Purgatory; but rightly vnderstood, are as farre from it as it from truth. For they make it not a hot-house for the soules of the elect, farmed by the Pope to the Devill at a yeerely racke rent: but *abditā quadam receptacula* (as *Lombard* hath rightly deliuered out of ancient learning) certaine unknowne places of repose, where purged at their dissolution from the body, by vertue of Christs passion, they rest from their labours in expectation of the complement of that joy, which they shall receiue together with the body, at the reuniting againe, in the generall resurrection: wherefore Saint *Augustine* concludeth, *Non est ullus ulli locus medius, ut possit esse nisi cum diabolo, qui non est cum Christo*. Iust therefore as some Geographers, for proouing of a blacke rocke many hundred miles about, directly vnder the North pole, send vs to *Gyraldus Cambrensis*; hee to a Priest of Norway; the Priest to an Oxford Magician, who was carried thither to see it by the Devill, if wee will beleue the narration: So the best proofes of our adversaries for their Subterra-

nean

4. Sent. dist.
45.

Lib. de peccat.
Meris. et Re-
miss. cap. 28.
Vid. Tabulam
Mercat. uni-
vers.

nean Purgatory, come by many deductions, from the same Author; as it appeareth by the divers *apparitions* they so confidently alleage for it. But we taking *parabolically* this *prison*, for no better place then *Hell*, may resolute without difficulty on this position,

That the wicked shall be turned unto Hell, and all the people that forget God.

II I take it in the words of the *Prophet, Psal. 7.19.* to cut off all occasion of farther proofe. The use is a terrour to carelesse worldlings, that runne the *broad way* spoken of by our *Saviour*, and never marke where it leadeth. Come on therefore, thou inconsiderate and retchlesse *Christian*, and looke before thou leapest, and if thou wilt needs to this prison, see thy entertainment. Horrible (out of doubt) was that *storme of fire and brimstone*, which consumed *Sodome*, and the *Cities of the Plaine*. And fearefull was that *seventh plague of Egypt, Thunder, and Haile, and Lightning running* upon the ground. And inferiour to neither, was that prodigious death of *Corah, Dathan, and Abiram*, when the earth opened her iawes, and swallowed them alive into the pit with all their goods and families: but these are but a *preface*, a *sparke*, a *drop*, a *nothing* to the everlasting *tortures* of Gods extremest vengeance. Never eye hath seene, nor eare hath heard, nor heart of man hath conceived the infinite bitterness of these *last vials of wrath*. A *bottomlesse dungeon*, a *lake of Gods wrath*, a *poole of fire and brimstone*, a *gastly* *ἄβυσσος, ἕρως, τάρταρος*, *pitchy mists*, *deadly fogges*, *hideous*

Gen. 19. 13.

Exod. 9. 23.

Num. 16.

bideous confusion, chaines of utter darknesse. Tophet prepared of old, deepe, and large, burning with fire, and much wood, and the breath of the Lord kindling it as a river of brimstone. These very names of this Prison, mentioned in Scripture, should daunt, and amaze the most presumptuous worldling, that by altering of his course of life, hee might avoide the thing it selfe. Of which, should I but farther relate the fearefull descriptions, frequent in Fathers, and Schoolemen, (wherein all notwithstanding come too short) I should not so much racke your patience with horroure, by reason of mine owne insufficiency, as abuse it with prolixitie, by going beyond my time. O God! to depart from thee, to accompany the Devill and his angels, to bee excluded from heauen, into everlasting fire, alwaies scorched, and never consumed; ever dying, and never dissolved; sinking eternally, and never come vnto the bottome; weeping, gnashing, freezing, frying, without the least drop of hope, or hope of pity; I quake, and stop, and dare to go no farther. O indignation of the Almighty, fall not vpon vs: for our flesh trembleth for feare of thee, & we are afraid of thy terrible iudgements. Wee acknowledge our lightest offences, to deserue thy eternall anger, and this prison to be due for our dayly transgressions: but spare vs, good Lord, for thy Sonne, who spared'st not thy Sonne for vs: let not the thought of our last end be so the last end of our thought, that by forgetting thy iustice, we neglect thy service, & presume in the least sinnes, to offend thy infinite Maiesty. Heare vs, good Lord, for thy Church,

Church, and thy Church for thy Sonne, and
thy Sonne, for both; to whom with thee,
and the holy Ghost, three persons and
one God, be ascribed all honour,
power, and dominion, both
now and evermore.

A M E N.



E

and the Church for the same, and
 the same for both; to whom with
 and the Holy Spirit, there be
 one God, Father, Son, and Holy
 Spirit, ever and ever.

28 MB 59

EPHESVS
BACKSLIDING:
CONSIDERED AND
APPLIED TO THESE
TIMES.

IN A SERMON PREACHED
AT OXFORD, IN S^t MARIES,
the tenth of Iuly, being the
Ast. Sunday.

By IOHN PRIDEAVX, Doctor of
Divinity, *Regius Professor*, and Rector
of Exeter Colledge.

IOHN 6.67.
Will yee also goe away?



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

EPHESVS
BACKSLIDING
CONSIDERED
APPLIED TO THESE

THEY REMONSTRATED



THE
MUSEUM
OF
NATURAL
HISTORY



TO
THE RIGHT WOR-
SHIPFULL MY VERY RE-
VEREND AND WORTHY
PATRONE, D^r BODLEY CA-
NON OF EXETER, AND
Parson of SHROBROOKE
IN DEVON.

SIR,

BEING over-ruled by some
friends to print this Sermon,
not framed, nor intended to a-
ny such purpose: my choice
was easier to whom I should dedicate it.
The world seeth how much I am bound
to you for the late reall kindnesse confer-
red on me, for which, to shew my selfe
thankfull, by all honest meanes, the lesse

E 3

you

The Epistle Dedicatory.

Mark. 1. 44.

Luk. 17. 16.

Mat. 21. 12.

Mat. 26. 15.

Act. 8. 18.

you expect it, the more I hold it due. Our Saviour, Who most avoided popular applause, *See thou say nothing to any man,* disliked not the Samaritane, that turned backe to give thanks. And much it were to bee wished, that in these daies thanks would serue. But since buyers and sellers haue broken into the Temple, *Judas'es what will you giue me,* and *Simon Magus's offering,* make most bargaines for Benefices. Whereby God is dishonoured, worthy men disheartned, hirelings preferred, good lawes deluded, holy things prophaned, the Church stained, the people starued. The more remarkable therefore hath beene your free dealing with me, and your religious kinsman's M. Periam's, with M. Orford of our College. If such Patrons might be patternes for disposing the Lords portion many in the country might be better taught, and in our Universities sooner employed. My selfe with this fauour of yours am the more affected, because it comes from my native country, to which my best seruises were otherwise deuoted. Besides,

The Epistle Dedicatory.

it stands with a kinde of conveniencie (in my desires at least) that *Exeter Collodge* especially, should be patronized from *Exeter*; from which it first had it's name and *Founder*, and for which it hath bred (as by Gods grace it shall continue to doe) so many men of worth. Concerning this ensuing discourse, I have little to say. It must speak for it's selfe, now it appeares abroad. Iudicious is that position of *S. Augustine*, *Mens lines are as their loves*: whereof *Bernard* giues the reason, because *love* is to the soule, as waight to the body, it caries it to the right place, if it be rightly placed. As long as the *Larke* soareth vpward, shee sings without danger of the Net: but stooping to gaze on the Fowlers deceitfull glasse, she is quickly ensnared. We are all too far inamour'd with the glympsyes of things below; where the Divels ginnes are alwaies in a readinesse. Our ancestors first *love* was more wisely fixed. My song therefore hath beene, *returne, returne, O Shulamite, returne, returne!* Which howsoever may sound harsh in some mens

Haud quicquam facit bono s' vel malos mores, nisi boni vel mali amores, ep. 52. Amor est vis anime, naturali quodam pondere ferens eam in locum vel finem suum. Lib. de nar. & dignit. divini amoris cap. 1.

Cant. 6. 13.

The Epistle Dedicatory.

Hömil. 7. in
ep. ad Philip.

cenſures; yet the better ſort (I truſt) will
conceiue my meaning to bee good. *He that*
runnes in a race, (ſaith Chryſoſtome) *is not*
ſo much to eye the ſpectators, as the marke.
And Readers: it cannot meet with more
vnderſtanding, then it had hearers. Next to
Gods glory, and the Churches good, if you
accept it kindly, I attaine my ſcope: To
whom it is due *firſt fruits*, from him that
aſſuredly reſteth:

From Exeter Colledge in
Oxford. Auguſt. 5.

28 MR 59

Yours to diſpoſe in the
Lord Jeſu,

JOHN PRIDEAUX.

EPHESVS
BACK-SLIDING:
CONSIDERED AND
APPLIED TO THESE
TIMES.

REVEL. 2: 4.

Nevertheless, I haue somewhat against thee, because thou hast left thy first loue.



Here is nothing so dangerous to the estate of a Christian, that trauaileth heere from Egypt to the heavenly Canaan, as spirituall pride, and carnall security. For seeing that all our life is but a temptation, (as Saint * Augustine confesseth;) great heed must be taken, least he that should grow on from worse to better, by his carelesse negligence fall away from better to worse. This was the Angels case of Ephesus, as my * Text sheweth; whom hee that holdeth the seuen Sstarres in his right hand, and walketh in the midst of the seuen golden Candlesticks (that

a Nemo securus esse debet in ista uita, quae tota tentatio nominatur, sed qui si est porius ex deteriore melior, non fiat etiam ex meliore deterior. lib. 10. Confess. c. 32.

* vers. 1.

b Sch. Meyer
apud Marlor.
in hunc locū.
Rhemist. an-
notat. Viegas
in 1. cap. A-
poc. Sect. 14.
Ribera ibid.
Bulling. conc.
7. v. 5.

c Vestigat ar-
can. sensus in
Apocal. Antu-
erp. 1614. lib.
2. Notat. 1.
d In hoc cap.
disp. 2.
Fox, Fulke,
Bullinger in
hoc caput
conc. 6.
Viegas in hoc
caput, sect. 1.
Perer. in cap.
1 disp. 15.
* In tantum
Angelorum
nomine Eccle-
sia Carboli-
ca voluit in-
tellegi, ut in-
beat Angelos
penitentiam
agere.
Aug. in Apoc.
Hom. 2.
a In ver. 11 m
not. marg.

(that is, ^b upholdeth the Ministers of his Word, and continually suruieth his Churches, to repaire defects) vouchsafeth in this regard to rowze by an Epistle. That seeing ~~unsensible~~ decays continued, in time proue great breaches, ~~sliding~~ leades to falling, cooling to benumb'nesse, drowsinesse to sleepe, slacknesse to defection, indifferencie to senselesnesse, and a loathing of all Religion. Ephesus might looke about from whence she had falne, and repent, and doe her first works: least the suddaine approach of her Lord should take her loytering, and by removing her Candlestick, preuent her conversion.

2 For the clearer passage to the words, some difference must bee reconciled among Interpreters, who are meant especially by the *seven Angels*, to whom these *seven Epistles* are in general directed. ^c Alcazar the Iesuite, in his new painted bulke vpon this Revelation, sayes, the *Bishops*; ^d Pererius his fellow (together with some Ancients, *Arethas*, *Andreas*, *Ansbert*, and *Anselm*;) think rather the people; *S. Ambrose*, *Haymo*, and *Beda*, ioyne both together: and this is best approoued of our reformed Interpreters. For howsoeuer the *inscriptions* be to the *Angels* onely, who signifie (according to most) not celestiall spirits, but the *Pastors of those Churches*, yet the contents concerne their ^e flocks as neere as themselues, and therefore in the former Chapter wee haue, verse 11. *What thou seest, write in a Booke, and send to the seven Churches which are in Asia.* Not that it is all one to write to the Church, and to the Head & Governour thereof, (as the ^a *Rhemists* hence would gather

gather, to scue in, and interest their ~~parts~~ to dis-
 pose of all things; but rather to expresse the
 bond betwixt the people and Pastor, whose
 faults he is to reprove, or answer for; and there-
 fore it stands him vpon, to communicate what
 he receiues. Now this particular Pastor heere
 of Ephesus, ^b Lyra would haue to be Timothy. Re-
 her a labours to refute that out of Metaphrastes;
 but Perennis and Alcazar take Lyra's part. Others
 name Onesimus, some Tychicus. Be it either, or
 neither, it matters not; the Spirit of God being
 silent. For the best may grow remisse, and need
 daily inciting. As Ephesus here, the Metropolis of
 little Asia, and glory of Ionia, famous amongst the
 Gentiles, for her situation, and Temple, which (as
 Plinie reports) was 220. yeeres in building; fa-
 mous amongst Christians, for Saint Iohns resi-
 dence, and Saint Pauls Epistle vnto them; nay,
 which our Saviour here commends in such ample
 tearmes, for her forwardnes in labour, for her con-
 stancie in patience, for her zeale in reforming man-
 ners, for her discrecion in dismasking Heretiques,
 whose constancie, patience, labour, and that for a
 right end, for his names sake, and thus without fal-
 ling or fainting, are ingeminated with good ap-
 probation, immediately before my Text, may
 haue somewhat notwithstanding, that is out of
 frame, their friends may over-see it; themselves
 may scarce perceiue it, which the flaming eyes of
 Christ will pierce through to censure; Neverthe-
 lesse I haue somewhat against thee, because thou hast
 left thy first loue.

b In hunc locū
 Comment. in
 ver. 1.

Vid. D. Ioach.
 Vadian, in e-
 pitom. 1.
 Nat. hist. l. 36.
 cap. 14.
 Euseb. lib. 3.
 Hist. Eccles.
 cap. 28. hist.
 Baron. Annal.
 anno Christi
 98. 1. 1. 1. 1.
 ver. 2.
 ver. 3.

g. 10v. 1. 1.

Chap. 1. v. 14.

g. 10v. 1. 1.

shall stand at
the day of
judgment

1. Cor. 13. 12

1. Cor. 13. 12

1. Cor. 13. 12

1. Cor. 13. 12

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1. Cor. 13. 12

1. Cor. 13. 12

1. Cor. 13. 12

3 O Asthough with his beloved Spouse hee had thus debated the matter: Thiske not, *Ephesus*, but I take notice of all thy doings and sufferings; thy labours please me well, I approve thy works, I pittie thy patience, and cannot chuse but commend thy discipline; but O that this first affection were seconded with the like alacrity! for doe not I perceiue thy coldnesse in devotion, thy carelesnesse in Preaching, thy slacknesse in performing any deed of charitie? Hast thou not begun in the Spirit, and now art sinking backe to end in the flesh? *Ephesus*, I loue thee, and therefore may not sooth thee; much good (thou seeest) I speake of thee, yet somewhat I haue against thee. I remember the kindnesse of thy youth, it was hearty and thorow, but time hath cooled it, and thou art grown remisse. My left hand is under thy head, and my right hand doth embrace thee, I daily stay thee with Flaggons, and comfort thee with Apples, as thou hast occasion; but thou hast turned aside to the Flocks of thy Companions, so that when I come with my bedewed head, and dropping lockes in the night, to finde my accustomed entertainment, saying, Open unto me, my sister, my Loue, my Dove, my undefiled: thou tellest me, thy coat is off, and thou canst not put it on, that thy feet are washt, and thou art loth to defile them: such excuses thou hast to put me off, and make mee withdrawe my selfe. Whereat though thy bowels are sometimes moued, yet stirring not to giue entrance as thou wert wont to doe, pretend what thou mayst, say what thou wilt, dissemble how thou canst, it is manifest

Ibid. ver. 3.

Ibid. ver. 4.

manifest thou hast left thy first heate of affection. And this I take to bee the complaint of our wronged heavenly Salomon, included in the words I have read unto you. The summe is,

4. *An Inditement of Ephesus for back-sliding and security:*

Wherein observe the	<p>1 Exception, <i>Nevertheless,</i></p> <p>2 Accusation, <i>I have somewhat against thee,</i></p> <p>3 Fault, <i>because thou hast left thy first love.</i></p>
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A Church militant cannot bee without *Exceptions*; where *exceptions* are to be taken, *Christ* picketh not to accuse; and accuse he doth never without a fault. The first sheweth our *infirmity*; the second, our *Saviours integrity*, and the third, *sinnes malignity*. That we may bee *humbled* in the first, and *directed* by the second, to *correct* the third: Within these bounds I shall endeavour, by Gods assistance, and your Christian patience, to confine my meditations. *He that hath an eare to heare, let him harken what the spirit saith unto the Churches;* to the Churches, as well of great Brittain, as those of little Asia. For howsoever wee flatter our selves, our defections are more deeply to be accused, and *perfections* as subiect to a *Nevertheless*, the note of *exception* to *Ephesus*, notwithstanding all it's good parts; which falleth here in order to be first considered. *Nevertheless.*

5 As in *Arts*, so in *Acts* of morality, few *verities* are so generall, that admit not *exceptions*. If a Church might plead immunity, *Ephesus* might here

Revel. 2.7.

In hunc lo-
cum.

ver. 2.

1. Cor. 15. 32.
Act. 20. 29.

ver. 20.
Chap. 3. 1.
ver. 14.

Chap. 3. 16.
ver. 6.

Lib. 1. cap. 27.
vid. Euseb. lib.
3. hist. Eccles.
cap. 26. The-
od. Heret. Fab.
lib. 3. Ignat.
Epist. 9.

Richard. de
Sanct. victor.
Viegas.

here stand vpon our Saviours testimony. For are
not her labours in peace, and patience in trouble, (as
Arctius well obserueth) once and againe repea-
ted, and commended? Evill men should haue
little ease in her, for *she could not beare them*. Dis-
semblers should not deceiue her, for shee would
try them, and finde them byers. The beasts that as-
saulted her, she fought with; the greivous Wolves
that were prophesied to enter amongst them, shee
endured and resisted. Jezabel prevailed in *Thya-*
tira, *Sardis* had a name without life, *Pergamus* was
taynted with *Baalisme*, and *Laodicea's* luke-warme-
ness, was loathsome to Gods stomake. *Ephesus*
notwithstanding escapes all this, nay, her hate to
the *Nicclaitans* for their community of wines, and
promiscuous lusts (as *Irenaeus* and *Theodoret* obiekt
vnto them) is registred afterwards as an especiall
commendation. What could a man here picke
out, that hee might justly censure? who would
not esteeme such a Church, to be in the roade way
to happinesse? yet when *Christ* comes with his
Fanne, there is *Chaffe* found amongst the *Wheat*.
Much is well, yet somewhat worse then it was, or
ought to be; the good is fostered, the ill excep-
ted at. *Neverthelesse*.] Many things might bee here
gathered for our instruction; one especially from
our Saviours manner of reproofe, which may be a
pattern vnto vs all in that behalfe: first, to take
notice of, then ingeniously to confesse Gods
graces in any (if any be found at all) before we bee
too busie with the imperfections of our brethren.
For this puts the faulty out of suspicion of bitter-
nesse

nesse in the Reprouer, it encourageth men to doe more, when somewhat is commended, and keepe them from desperate resolutions, by retaining them in a hope of a possible recouery. It breeds a loathing of sin, by ranking it by vertue, whence it's vglinesse is the more discovered, and his judgement the sharper censured; that embraceth so foule a monster, to the blemishing of those good parts, which otherwise might highly grace him. Those that will *fish for mens soules*, must looke how they bait their hookes: and too harsh an *inreparation* (saith *Gregory*) is like an Axe, that flyeth from the handle, it may kill thy brother, when it should only cut downe the bryers of sin. But this I note only by the way, not purposely follow, as not so necessary for these soothing times, wherein most are rather too *pleasing*, then *piercing*. *Ephesus* here so commended, and yet excepted at so plainly, directs vs more vselfully to this observation:

That the best Churches may be subiect, and are lyable to exception.

6 It is vsuall with the *Fathers* to compare the Church to the *Moone*, in regard of her visible changing, like to the others *waxing* and *waning*. But the similitude holds as well, in respect of her borrowed light, and spotted face; all the beames shee reflecteth to the world, are darted vpon her by the Sunne of righteousness; and yet by reason of her vnequall temper, in her brightest shining, shee appeareth spotty. Her selfe acknowledgeth so much, *Cant. 1. 5. I am blacke, but comely. (O yee daughters*

Aretius.

Ferrum de manubrio profilit, cum de correptione sermo durior excidit. &c. Cura Pass. part. 2. cap. 10.

Ambros. lib. 5. Epist. 31. Aug. in Psal. 10. & 104.

Lib. 3. de Doc-
trin. Christi. c.
32.

Mat. 22. 11.
Gen. 7.

Mat. 25. 2.
Ibid. ver. 32.

2. Tim. 2. 20.

2. Efd. 8. 2.

1. Cor. 5. 8.
Ibid. cap. 15.

daughters of Ierusalem) as the Tents of Kedar, as the Curtaines of Salomon. Wherevpon Saint Augustine commendeth this rule of Ticonius the Donatist, which hee calleth, *De permixta Ecclesia*. Whereby (saith he) the Scripture, by reason of the temporall communion betweene the godly and wicked, attributeth that promiscuously to either, which originally groweth but from the one. Solomons Curtaines (indeed) belong to the Church, but Kedars Tents are Ismaels, who may not inherit with the free borne: yet the Beloued consisting of both, hath the titles of both, those spots will not out; there will be such a speckled breed, as long as the flockes cast their eyes on motly vanities, in the gutters of this world. All the types in holy writ, whereby the Church is shadowed vnto vs, most evidently shew so much. The floore hath in it Wheat and Chaffe, Math. 3. 12. The net good fish and bad, Math. 13. 47. See but into the nuptiall banquet of the Sonne, is not there one found without a wedding garment? Was there not a Cham and vncleane beasts in the Arke? foolish Virgins amongst the Brides Attendants? Goates in the great Shepherds flocke? And in his stately Palace, vessels as well to dishonour as service and glory? So that, that of the Angell to Esdras, may here passe for Canonically, when thou askest the earth, it shall say vnto thee, that it giueth much mold whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world, and the Churches case in this present world. Thus the Corinthians were polluted with an ince-

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stuous person, and troubled with Sadduces; the Galatians bewitched, the Romans, Colossians, and Theſſalonians, had haughtie spirits, brabbling Sophisters, brethren that walked disorderly, crept in amongst them. But what need I looke back so farre? Appare there not here amongst these seven Asian Churches, an odious company of Nicolaitans? Hath not Satan here his Synagogue and seate? Balaam and Iezabel, their Bawds and Panders? Reade we not of depths of Satan? Names of those, that make a shew to liue, without life? Luke-warmnesse, and vaunting, and senselesnesse, among so many especiall commendations? The Fathers testimonies for this point, are not sentences, but volumes. It is the maine scope of Saint ^a Hierome against the Luciferians, and of Saint ^b Augustine, against the Donatists, and Pelagians, to proue that it is a poore pretence, to make a Schisme in the Church, in regard of some dislikes, which might, and should bee amended. For at what time was it ever so free, that no exceptions could be taken? As a Lilly among thornes, so is my loue among the daughters. *Non dictum est* (saith Saint ^c Augustine) *in medio alienarum, sed in medio filiarum*; It is not said amongst strangers, but amongst the daughters. The sonnes of her mother against her, ^d Ephraim against Manasses, and Manasses against Ephraim, in one Nation; the ^e father against the sonne, and the mother against the daughter, in one house; ^f Esau struggling with Iacob, in one wombe; nay, the ^g naturall man against the spirituall, in the same members. And yet if wee would goe farther, wee

F

may

Gal. 3.
Rom. 12.2.
16.
Coloss. 3.8.
2. Thel. 3.6.
ver. 6. & 15.
ver. 9. & 13.
ver. 14. 20.
ver. 24.
cap. 3.1.
cap. 3.16.

a Tom. 2. Orthodox. & Luciferian. Dial.
b Tom. 2. Ep. 164. ad Emeritum Donatist. Tom. 7. contra epist. Parmen. lib. 3. tom. 7. cont. Crescon. grammat. lib. 3. cap. 37. 38. lib. 1. de ciuit. Dei ca. 35. & passim alibi precipue, tom. 7.
Can. 2.2.
c In Psal. 99.
d Esuah. 9. 21.
e Mat. 10. 35.
f Gen. 25. 22.
g Rom. 7. 23.

Times. 1. 8.

Psal. 120. 5.

1. Cor. 11. 19.
Rom. 2. 1.Zanchi, lib. de
Relig. Christ.
cap. 24. thes.

11.

Aug. lib. 2.
Retract. cap.
18. cap. 9. 4.
Aug. Tom. 2.
ep. 164. ad E-
meritum Do-
natist.Mat. 24. 40.
In Psal. 99.
Luk. 17. 34.

may chance to meet with *an* *Alfox*, a double-
soul'd man (if I may so speake) by reason of vnstable
distractions in the same minde. To such a lunacie
are subiect all things vnder the Moone. Whiles we
dwell with *Mefech* (as *David* complainerth) some
enemies to peace will be sure amongst vs. There will
be alwaies tares to be weeded, vlcers to be cured, ru-
ines to be repayred, rents to be amended, sinkes to be
purged, Leapers to be clensed, manners to bee refor-
med, controversies & heart-burnings to be taken vp
and composedi And the reasons for it are diuers; that
the *Elect* might be *employed* & *tried*, *Reprobates* left
vnexcusable, Gods strength appeare in our weak-
nesse, and his mercy, and Iustice, in such variety of
objects. Otherwise how should the Church be mili-
tant without an Adversary? Or why should it dai-
ly pray, *Forgiue vs our trespasses*, if here it might
attaine to be freed from all exceptions? Goe there-
fore (saith the Lord to *Ezechiel*) and set a marke vp-
on the fore-heads of the men that sigh, and that cry
for all the abominations that be done: not about the
suburbs onely, but in the midst of *Ierusalem*? For
how should *Ierusalem* be vntainted? seeing of two
men together in the field, the one should be receiued,
the other reiectedi of two womē grinding at the Mill,
the one should be taken, the other left. What place
more secure then our beds? (as *S. Augustine* sweetly
amplifieth) yet thence it also followeth, that of two
men lying together, the one shall be taken, & the other
left. Thus the Church must beare those whom she
cannot discern, & lament, what she cannot amend:
she must not make a rent in the coat that is seamles,
it

Ephesus Back-sliding.

it is reserved for the *Angels* only at the *last day*, betweene the *Sheepe* and *Goats* to make a *separation*.

7 How then can some fanaticall spirits of our daies, with any shew of reason bee excused (Beloved) who, vpon dislike of our *discipline*, and some *ceremonies* they fancy not, retire themselues to *conventicles*, from their *naturall mother*; where they haue almost, as many sects, as *sectaries*, one *testifying* (as they speake) *against another*, with no lesse gall, then giddinesse. But these *Saturnine*, and *melancholy-coplectioned wanderers* (as *Zwinglius* iustly tearmes them) are fitter for a *Physicia* to purge, then a *Divine* to confute. Their reasons are long sithence answered by the *Fathers*, against *Donatus*, *Novatus*, *Lucifer*, and *Audius*: I will touch therefore at them only, and so passe along. They reckon vp *disorder* in our *Discipline*, *corruption* in *manners*, *superstition* in *Ceremonies*, and the *unworthy comming* of all sorts to the *receiuing* of the *Sacraments*. But these things can only bee matter of reproofe, not sufficient, or efficient causes of *separation*. When from the sole of the foot, to the crowne of the head, no soundnesse was found in *Israel*, did *Esaiah* flye to rayle, or rather stay to preach? All the waies (crieth *Jeremiah*) are polluted with the *whoredomes*, and *silly lusts* of *Juda*; where hee continueth notwithstanding to lament, not perswadeth to forsake. So our *Saviour* balked not the proud *Pharises*, or poore *Publicanes*, that needed the *Physitian*; and *S. Iohn* leapt out of the *Bath*, (as *Irenaeus* reports it) not out of the Church wherein he found neither *Eblon*, or *Cerinthus* the

Mat. 13. 41.
& 25. 32.

See Bernard
separatists
schisme and
plaine evi-
dences, toge-
ther with Dr
Hals Apology
against Brown-
ists.

Lib. de Bap-
tisma Donatus
separated for
some bad ones
in the Church.
Novatus and
Lucifer, for
want of strict
discipline. Au-
dius for some
lesser abuses,
as Epiphani-
us witnesseth.

Heref. 70.
Morneus de
Ecclesi. cap. 2.
Esa. 1. 6.

Ierem. 3.
Mat. 9. 12.

Mat. 2. 17.

a Authors dis-
fer in this Re-
lation see I-
ren. 1. 3. c. 3.

Euseb. hist.
lib. 3. cap. 22.

Theod. Heret.

fabul. lib. 2.

Hieron. in
scrip. Eccles.

de Job. Baro-
nium Tom. 1.

anno 74.

b Lib. 1. Re-
2 ac. 6. 19. &
1. 2. 6. 18.
c Ser. 3. de
Fest. omnium
sanct.
d In Hieremi.
cap. 31.
e In hunc lo-
cum.
f Elij 48. 20.
Ier. 50. 8. &
51. 6.
Rev. 18. 4.
g Junius in lib.
singular. pro-
pos. controu.
4. general.
Belar. 1. 7.
A papatu, non
ecole fia; ab I-
doli, non tem-
plo; a tyran-
nide, non re-
publica; a pe-
ste, non ur-
be, recedimus.
plane coactur
ri quam pri-
mum Auri.
Christiana cu-
pravis humo-
ritus euphu-
vii.
Mornau de
Eccl. cap. 10.
h Ainsworth
against Bar-
nard. Robin-
son against
Dr Hall.
i Armin. thes.
22.

Heretike. But the Church (say they) *must be pure without spot or wrinkle*, Ephes. 5. 27. True (saith *Sc^t Augustine*) *ad hoc est electa, non, ut iam sit talis, sed qua preparetur*. It must strue so here to be, and shall be so hereafter; but yet it is not, saue onely in desire, and Christs acceptation. So Saint *e Bernard* out of Saint *d Hierome*, the Apostle speakes not of the Church which now is, but of that which shall be after the Resurrection. The end is here expressed, which Christ drines at, (saith judicious *e Calvine*) *not that which is performed for the Church already*. But doe not the *e Prophets* (say they) charge vs to fly Babylon, and all the abominations of Antichrist, least wee be partakers both of her sinnes and plagues? Most true; and wee haue done it, not so much by a locall separation, as a necessary renantiation, not of the good shee hath but of the poyson shee hath added. Here then commeth their Hebrew song, which they sing in a strange land, being the maine obiection they alwaies harpe on: If you (say *h* they) might shake off Rome for the Antichristian leprosie, whereof shee would not bee cured; why might not wee doe the like by you, for the Babylonish garments, which yet you retaine as the execrable thing amongst you? The case would proue farre different (Beloued) if these reformers had but the patience to discusse it. For first, our refraining, rather then separation, from Romes community, was for knowne, and conuincd abominations, of *i prodigious tyranny, manifest heresy, open Idolatry*, where-
unto.

vnto wee were *commanded by the Holy Ghoſt, directed by the Fathers, and Councels, admoniſhed by their owne men*; as ^k *Zanchius* judiciously proues, and theſe our wayward brethren cannot chooſe but acknowledge. Betweene whom and vs, the quarrell is farre otherwiſe; we ſay, for things *meerely indifferent*; they finde very *doubtfull and controverſiall*. Secondly, our reformation was orderly by the Magiſtrate, authorized by God in that behalfe: theirs tumultuous, as neere to rebellion, as without warrant. For as in Religion, the body is one thing, the ſkirts and outward gouernment another; ſo in reformation, private profeſſion is one thing, and publique in-junction another. Profeſſe the grounds of Religion I may and muſt, either without, or before, or againſt my Prince; but to reforme in publique gouernement, where ſomething is truly amiſſe, who giues mee warrant? Did the *Iſraelites* attempt it without *Ioſiah*? or *Nehemiah* without *Artaxerxes*? or *Zerubbabel* againſt *Cyrus*? In thoſe times (indeed) the Prophets prophesied, but built not, they directed, but corrected not. Ever their *hearts ſmote them*, in but meddling with the ſkirt of the Lords Anointed in this behalfe. Whom if they could not winne to redreſſe all abuſes; they held their duties diſcharged, and the fault transferred on the hinderers; whom they ſtaid to pray for, not forſooke to diſgrace. Whence ariſeth a third difference betwixt our renouncing *Rome*, and theſe mens leauing vs. Wee were neuer the *Popes ſubiects*, as they were

*k Lib. de Reli-
gione, cap. 24.
Theſ. 17. 18.
19.*

*2. Chron. 34.
Nehem. 2.
Ezra. 1.*

Queene *Elizabeths*, and are now King *James'es*. Our fore-fathers (indeed) acknowledged a certaine preeminence of that See ; but it was but as a matter of course, and courtesie, at most of humane constitution, not of necessity, or obligation by the Word of God. And is it all one to shake off thy lawfull Magistrate, to whom God subiecteth thee, and thy debaushd companion, or whorish neighbour, with whom thou mightest euer haue stood in equall rearmes ? Adde to this the encroaching of the *Papacy*, as much vpon the *Prerogatives* of Commonwealths, as the *Liberties* of the Church : If the like could be objected to vs, wee should be content to hearken. Last of all, wee were pressed in Popery, to assent to their blasphemous heresies, and damnable Idolatry ; no man might bee safely silent, or refraine in those actes, which were most against his conscience. Now these men cannot complaine of the like hard measure amongst vs. The refusall of conformity brings no man to the stake ; it stoppes onely in some *courses*, some dangerous *private Spirits*, from wrangling about circumstances, to vnite all against the common adversary, that strikes at the foundation. For who ever tooke discipline to bee more essentiall to the Church, then *Order* in an *Army*, or a *Hedge* to a *Vineyard*, or *Proportion* to a *Body*, or a *Hemme* to a *Garment* ? An *Army*, *Vineyard*, *Body*, *Garment*, may bee, but perfect and well it cannot bee, without these things. Now a discipline they acknowledge amongst vs, but not right.

Zanch. de relig. cap. 24.
I bes. 16.

D. Hall Decad. 6. Epist. 5.

right. Say it were so, (which they shall neuer bee able to proue) wilt thou forsake thy house, because the wall is muddie ? Or leaue thy Vineyard, because the Hedge in some places is ruinous ? Doth a ghest invited to a banquet, straight leaue the table in a fume, for the misplacing of a trencher, or napkin, or because some dish is not serued in aright ? Divers moderate spirits there remaine among vs, who perchance approue not all our ceremonies, yet runne nor to *Amsterdam*, as holding such a *remedy* more * *dangerous then the cause*. The Disciples of Christ (I am sure) took wiser courses, when the brethren had a controversie amongst them about legall Ceremonies, Act. 15. the *Apostles* and *Elders* came together to consult, that *private spirits* might bee tried, and the *spirits* of the *Prophets* subjected to the *Prophets*. Who if they giue no satisfaction (as too oft it hath falne out in Popish Conventicles,) a faction crying downe the truth, and the most, the best, no posting is prescribed to the *Popes inerrability*; or *separation* allowed, to the wronged parties; but the *Apostles* rule is to be followed, Philip. 3. 16. First the ground must bee searched, wherein the agreement is, and *whereto* wee haue already attained; then followeth walking so farre by the *same rule*, minding the *same thing*. In which walk when wee come to the point of parting, crosse waies must not bee taken, or schismes raised, but the *perfect* must forbear the weaker, and expect Gods good pleasure, who *will reueale* in due time (as the *Apostle* there promisseth) to those that

* Nulla potest
à schismatici
tanta fieri
correctio, id
est emendatio,
quanta est
schismatici
perniciēs.
Tertul. de
Præscript.
cap. 60.
1. Ioh. 4. 1.
1. Cor. 14. 32.

Vid. Parei
ren. cap. 12.
Τὸ αὐτὸ σοὶ
χρὲν ἡγάγῃς.
τὸ αὐτὸ φε-
ρεῖς.

Ver. 15.

*Vi. Aug. Tom.
7. in Donatist
sparsum per li-
bros sex.*

*De Baptismo
cont. Donatist
lib. 7. cap. 49.*

*Aug. de vera
Religione,
Tom. 1. cap. 6.*

Iam ibid.

Ibid. cap. 8.

are otherwise minded, as much as concerneth his children, to vnderstand. Thus *Cyprian* behaued himselfe; in regard of the *Donatists*: who, though hee dissented from the *Catholikes* in the point of *reaptization*; yet hee forsooke not the vnity of those Churches, which censur'd his opinion, to associate himselfe to a company of *Schismatickes*. Saint *Augustine* saith, that God permitted him so to fall, that his example might more benefit the Church, in maintaining vnity; then his Iudgement hurt it, in defending the error of rebaptizing heretikes.

8. Thus he that bringeth light out of darknesse, maketh scandals, the triall and triumph of his chosen. *Infidels* hee proposeth to bee converted by them, *Heretikes* to bee the touchstone of our doctrine, *Schismaticks* to be the credit of our constancy, *Iewes* to be the foyle of our beauty; some must bee invited, some excluded, some left, some led on by oure ven carriage: so many *taskes* are laid vpon the few labourers, who in the Lords great *Harvest* shall ever finde no lesse to suffer, then doe; both scowring them from idlenesse, and ministring matter of conquest, according to that of Saint *Augustine*; Open enemies, and false brethren, benefit most commonly the Church by the providence of God; *Non verum docendo quod nesciunt, sed ad verum quatenus carnales, ad verum aperiendum spirituales Catholicos excitando.* It was *Lucifer* the Heretikes peruersenesse, that drew *S. Hierome* vnto the stage; the wickednesse of *Iulian* that brought *Cyrill* to write; *Arrim* stirring, that cleared

cleared the *article* of the *Trinity*, by *Great Arnasius*; *Pelagius* wilfulnesse, that edged on *Saint Augustine* to sift and discouer so narrowly the frailty of *mans free will*. And to touch a little on our latter times, were it not the *Monkes absurdities*, that first set *Luther* a worke? The *Schoole-mens mixtures*, and *brabbles*, that occasioned *Calvin*, *Martyr*, and the rest of our *Worthies*, more closely to sticke vnto the Text? Seldome there threatneth a *Goliath*, but a *David* ariseth; or a false heart forsaketh his station, but presently some one or other is ready in the gappe. So our *Harding* yeelded vs a *Jewell*, our *Campion* an *Humfryes*, our *Stapleton* a *Whitaker*, our *Martin* a *Fulke*, our *Hart* a *Raynolds*: to spare the modestie of the living, who take the same courses. And I make no doubt, but that *Socinus blasphemies*, *Arminius subtilties*, *Vorstius nouelties*, *Bertius quiddities*, shall rather bee an occasion of farther clearing, then shaking the settled truth amongst vs; as the clamours of the *Vbiquitaries* haue beene, for the *Sacrament*, *Grace*, and *Predestination* in the reformed Churches of *Germanie*. Courage, courage therefore (my deare Christian brethren) wee see the ground whereon our lot is *false*. Whatsoever now happeneth, hath beene foretold, and fore-sampled, and therefore should bee the lesse offense, because so well foreknowne. Our taske remaineth, to gather with *Christ*, not scatter with the *envious*, or separate with the *male-content*; and when wee haue done our best, yet somewhat may be objected, that maketh against vs. The accusa-
tion

Luk, 11. 23.

tion of Ephesus, and second member of my Text; whereof I will endeavour to gather *somewhat*.

9 *Ἐχὼ ἡμῶν* Cū by an vsuall *Ellypsis*; for *Ἐχὼ ἡμῶν*, I haue against thee, for I haue *somewhat* against thee, or to accuse thee of: as both *Beza* and *Cambrarius* obserue. Men may ouersee much, or dissemble what they see, or please themselues with the present, or be misinformed by others; but our Saviour deales more roundly & soundly. I haue (saith he) not a suspicion only, but *somewhat*, as before for Ephesus's commendation, so here against her. Sweet *Iesus*! art thou become an accuser? Wilt thou our onely advocate bee extreame to marke what is amiss? It's Satans office to winnow; thy prayer was wont to be, that the faith of thine might not faile: and may *somewhat* now incense thee, that hast paid the ransom for all our sinnes? But feare not little flocke; he that strikes, will heale. This *somewhat* through his mercy will proue as much as nothing. Satan accuseth through malice, to condemne; but Christ through loue, to amend thee. *Non deserit ad pœnam*, (saith *Richardus à Sancto Victore*) *sed monet ad pœnitentiam*. His accusations are instructions, his chastisements peace, his precious balmes shall neuer breake our heads. As a Surgeon being to lance his best beloved child, he long handleth softly (saith *Gregory*) before he strikes; and then cutteth and weepeth, and weepeth, and cutteth againe, (as Saint Bernard feelingly expresth it;) otherwise *sparring* would be *spilling*, in such a pleurisy, which cannot bee cured without letting blood; so this

In hunc locū,
vid. Beza
in Mar. 6. 19.
de phrasi
Ἐχὼ ἡμῶν
in G.

Luk. 12. 31.
32.

In textum,

In Ezechiel.
homil. 11.
Non parcat, ut
parcat, non
miseretur; ut
magis misere-
atur. Hieron.
in Ezech. cap.
7. 4.

this great *Physitian* of our soules will not sticke to reprove *any thing*, where *something* may grow, ro set *all things* out of order. Whence I inferre, that

The smallest faults in the Church are not to passe vncontrouled:

No toleration is to be granted for any thing that is amisse, either in Pastor, or people.

10 As the plague is in the body, so is *sinne* in the soule; nothing sooner infecteth, spreadeth, killeth: being like a bemired Dogge, that in fawning, defileth; speedier then a graine of *Mu-
stard-seed*, from the least seed, becomming the greatest amongst hearbes. Not to quash therefore in the egge this *venemous Cockatrice*, is to foster it against our selues, till it bee vnconquerable; and not to purge the least leauen thereof, is to endanger, and corrupt the whole masse of goodnesse. In regard whereof, the walker amongst the Candlesticks, with the two-edged sword in his mouth, hath furnished out his Prophets to bee fitte for such a purpose. One hath his forehead as an Adamant, harder then a flint, not to bee dismayed at mens proud lookes, howsoeuer they bee hard-hearted, and impudent, Ezech. 3. 8. Another is a fenced brazen wall, not to be prevailed against, Ier. 15. 20. And hence grew the resolution of poore silly Prophets, not to fauour the least offences in the greatest persons. Samuel is bold with Saul, *Wherefore didst thou euill in the sight of the Lord?* 1. Sam. 15. Nathan with David, *Wherefore hast thou despised the commandement of the Lord?* 2. Sam. 12. So Hanani

Mat. 13. 31.

Verf. 19.

Verf. 9.

Verf. 9.

Verf. 18.

Verf. 4.

^a Bellar. lib. 1
de Amiffione
grat. & ftatu
peccat. cap. 9.
& feq.

^b Thom. 1. 2.

q. 85. ar. 3.

Bonau. in 2.

Sent. d. 32. q. 1

^c Bellar. de

Amiffione grat.

ftatu peccat. l. 5.

cap. 5. Greg. de

Valent. in 1. 2.

q. 82. diff. 6. q.

12. punct. v-

nico.

1. Sam. 4. 18.

Mar. 10. 21.

Aet. 8. 23.

Rom. 7. 7.

Scintilla erat

Arrius, & c.

lib. 3. Com-

ment. in Gal.

cap. 5.

to *Afa*, Thou hast done foolishly, 2. Chron. 16. *Azzariah* to *Vzziah*, It pertaineth not to thee, *Vzziah*, to burne Incense to the Lord, 2. Chron. 26. *Iohn Baptift* to *Herod*, It is not lawfull for thee, to haue thy brothers wife, Math. 14. No sinne in his owne nature, may paffe here for veniall; (as the ^a Romanists sooth their Popelings;) nay concupiscence it selfe, so extenuated by the ^b Schoolemen, and pargetted ouer by the ^c Iesuits, must here come vnder the lash. For, Gen. 6. 5. is not exception taken at the very imagination of the thoughts: Doth not *David* acknowledge the wickednesse of his shaping; and pollution of his conception, Psal. 51? And that chosen vessell *S. Paul*, fuetimes in the sixth to the *Romanes*, sixe times in the seauenth, and three times in the eighth, disclaime, by the name of sinne, our originall corruption? What fault more pardonable in these our daies, then the remifnesse of a father to untoward children? Or the carefulnesse of a young man, to hold his owne? Or the forwardnesse of a man of parts to purchase preferment? Yet *Eli* smarted for the first, and the young man in the Gospell (otherwise commended) was touched by our Saviour for the second, and the gall of *Simon Magnus* was broken for the third. The reason whereof is pregnant. The commandement is peremptory against all (as the Apostle vrgeth it) Thou shalt not lust. Now a Botch is neuer cured, as long as the core remaineth. Excrements growe in dead carkasses, while the humour lasteth. And the fire increaseth, as the fewell is ministred. *Arrius* was but a sparke in the beginning, (saith Saint

Saint Hierome) but being not then troden out, it cost the world a groane to quench his heresie. *The least cranny or hole unstopped (as Saint Chrysostome well adviseth) is sufficient to sinke the largest ship.* Wilt thou then except at a moate in thy brother's eye, and canst thou favour a sinne to fester in his conuersation? *Vnhappy friendship (saith Carthusian) quæ illum quem diligit, tacendo tradit diabolo!* God saue every good Christian from such a friend, who by soothing and forbearing, will damne his foule! Hee betrayeth therefore his brother, that favoureth his eares, to breake his necke, seeing somewhat vncontrolled, may grow to any thing, & one diuell finding entrance to an house swept and garnished, will quickly get a company farre worse then himselfe.

In cap. 2.
Apocalyps. 1.

Math. 12. 45.

II If then no fault in a Church, in a family, in a private person, in substance or circumstance, whether it be much, or somewhat, must bee suffered vnchecked; what impudencie armes our adversaries the *Papists*, to mention a toleration of their *superstition*, especially amongst vs, whose eyes God hath so farre opened, to see their abominations? Hath the Lord so mercifully freed vs from this *spirituall Egypt*, and shall wee againe bee longing for their *Pepons* and *Onyons*? Hath hee enlightned vs so clearly by the *lanthorne of his Word*, not to make vse of it our selues, but to see how grossly our adversaries are misled to crosse it? It cannot be the conceit of a true Christian, to be so false-hearted to his Lord and Master. If *Baal* be God, professe it wholly; but if the Lord

Deut. 22.
Ver. 13.

Deut. 7. v. 1.
& seq.

Exod. 23. 33.

Isai. 52.
Jerem. 51.
2. Cor. 6. 14.

2. Ioh. 10.

Bellar. in
Praef. ad pri-
mam controu.
Theol. lib. 4.
hist. cap. 14.

Lib. 2. de legib.

be God, cursed be such halting. A plow of an Oxe and an Asse, a garment of *Linsie-wolfie*, *Meremaids* halfe fish and halfe flesh, *Centaures* halfe horse and halfe man, are monstrous and abominable in his icalous affection. When the Lord thy God shall bring thee into the land (saith Moses to Israel) which thou goest to possesse, thou shalt make no covenāt with the people thereof, but downe with their Groves, and burne their Images with fire: no marriages must be made betweene them and Gods people: and reasons are giuen; It will turne thy children to serue other gods; It will be a snare vnto thee. And did it not proue so to strong Sampson, to wise Salomon, to uxorious Achab, to all that ever were drawne to this indifferency? It is not for nothing then, that Esay and Ieremy were so earnest with Israel, to seuer themselues from Babylon, Saint Paul with the Corinthians, not to beare the yoke with unbelievers: Saint Iohn with all, not to afford as much as an Ave, good day, or good night to an obstinate Heretike. And not to tire your patience with examples in this kinde; the very Boyes of Samosatene, solemnly cast into the fire a Tennis-ball, in the midst of their Market place (as Bellarmine himselve relates out of Theodoret) because it had but touched the foot of the Asse, whereon Lucius rode, their hereticall Bishop. But what need I instance in Christians? The Heathens themselues haue beene ever scrupulous, not rashly to allow of such a blending, or mixture of Religions. It is the ancient Latine of the old Law in Tully, *Nemo habessit Deos novos & advenas, nisi publice ascitos*: private

private men, muſt ſubmit themſelves to publike conformity: *new gods*, and *ſtrange gods*, muſt come in vpon examination. In regard whereof *Atilius Regulus* by decree of the Senate (as *Livie* teſtifieth) was to gather all bookes of Ceremonies, at a certaine day, to ſtop variety of Religions. So *Herodotus* reports, that the King of *Scythia* ſlew *Anacharſis* the Philoſopher, for worſhipping the *mather* of the gods after the *Athenian* manner. *Heliogabalus* (indeed) with *Adrian*, and ſome other Romane Emperours (as *Lampridius* records it) commended all manner of worſhip in one Temple; but it tended to no other purpoſe, then the like ſtratagem of *Iulian* the *Apoſtata*, who gaue heretikes freedome amongſt right beleeuers, not that hee cared for either, but that by their mutuall diſtractions, hee might deſtroy both. *Tumenim reddidit Baſilicas hereticis* (ſaith Saint *Auguſtine*) *quandotempla: Daemonis*. Such a good commodity came by the toleration of heretikes, that they that could endure it, ſhould take *Diuell* and all for company. Excellent therefore is Saint *Baſils* reſolution to the *Preſident* of *Valens* the Emperour; *Thoſe that are thoroughly ſeaſoned with true religion, will rather ſuffer all kindes of death, then giue way for the altering of one ſyllable*. A man would thinke that there were but ſmall difference (it is but a little *Iota*) betweene *quoniam*, and *quoniam*, yet the right beleeuers could never bee brought, (as *Theodore* witneſſeth) either to omit the one, or admit the other. *Sylvanus* and *Euiſtathius* boldly told the Emperour himſelte (it is recorded

Lib. 25.

Lib. 4.

In Heling. &
Adrian.
Iovinian. 30.
crat. lib. 3.
cap. 21.
Valens Ari-
anus Theod. 4.
4. c. 21.
Nicephor. lib.
10. cap. 32.

Epiph. 166.

Theodore. lib.
4. cap. 17.

Lib. 2. cap. 18.
& 19. &
Hiſt. Tripart.
lib. 5. cap. 21.
33.
Uld. Bellar.
de laicis. l. 3.
c. 19.

Alcor. 1. 6^o
119.

Lib. 3. de Tri-
f. plic. homin. of-
3 c. cap. 14.
f. Promp. Catb.
er. 6. post
Pasc.
b Lib. 3. Polit.
cap. 7.
Verf. 5.

recorded in the 5. Booke and 24. Chapter of the Tripartite History) Power thou hast (O Emperour) to punish vs, but never to drive vs fro the tenents of our fore-fathers. To adde politike considerations, I list not. The world seeth how little, Polonia and our neerer neighbours haue gotten, by practising this Alcoran Divinity of tolerating divers Religions: which howsoever Parsons, with others of our homebred vipers, in their divers supplications to His Maiestie, haue presumed most impudently to plead for: yet Weston their owne man, most earnestly detests it; ^a Stapleton railles at ^b Bodin for but mentioning such a liberty; the Rhemists conclude out of Cyprian, and Hilary, vpon the fourth to the Ephesians, that it is not to bee endured. And marke but BELLARMINES owne words (who is of the same opinion, in the nineteenth Chapter of his booke de Laicis) *Catholici non patiuntur in suo grege ullos, qui ostendunt ullo signo externo, se favere Lutheranis.* The Catholikes (saith hee) doe not suffer any in their flocke, that shew by any outward signe, that they doe but as much as favour the Lutheranes. And would they expect that of vs, which they themselues professe, to bee impious to aske, and irreligious to grant? or should wee endure such impudency, that offereth to propose that which supposeth vs to be Atheists? What doe they then but betray Religion, and expose themselues to all sides hatred, who in such a case, but stagger, or expresse not themselues? If therefore thou bee on our side, tumble out the Romane Iezabel at the window, how-

howsoever she bee painted. *Babylons Brats* must not be dādled, but *dasht against the stones*. *Phyneas's zeale*, *Iehu's march*, *Iosiah's resolution*, *Luther's heroicall spirit*, haue ever best prevailed against the *mystery of iniquity*. For who findes not that *Rome* is as a nettle? it stings where it is gently handled; and provideth *powder*, and *poysoned kniues*, where shee is not manacled. The voyce of more then man, and lowder then a Trumpet, is therefore necessary for you (fathers and brethren) in these dangerous times, to bee inquisitiue for the truth, and to speake home, and resolutely, that *somewhat* bee not defectiue, through our default. Hath God enioyned vs to be *watchfull Pastors*, and shall wee sleepe, or *fly*, or *take no notice*, when the Wolfe commeth? Are wee *seers*, and shall wee winke at any thing? Especially seeing that a *cloud rising from the Sea*, but as *bigge as a mans hand*, may soone overcast the *heauen*, and procure a storme; and a few runnagates comming from beyond the Seas, may quickly infect a whole Country of weaklings, never forestalled by true grounds, but naturally carried to sensuality, and superstition. Who if they dare set foot sometimes in such places as this is, (for where will not the Divell intrude, and his Impes followe) to the intangling of some *uncatechiz'd giddy-braines*, with shewes of learning, and counterfeit antiquity; let vs haue *somewhat* against them to nip them in the bud, that *ere ever their Pots bee made hot with thornes*, so indignation may *vexe them, as a thing that is raw*.

Psal. 137. 9.

1. King. 18.
44.

Psal. 8.

1 King. 10.
17.

1 King. 21.
20.

Mark. 5. 7.

Hofea. 4. 4.

Cap. 1.
Ver. 2. 6.

12 Last of all, for the rest of you (my brethren;) If *somewhat* may not bee amisse, but all meanes must bee vsed, for the redresse thereof: suffer your selues to be led with all alacrity, and meekenesse, either by the gentle, or rough hand of those that are your Teachers. You must not thinke (with *Ahab*) that *we* trouble *Israel*, when we permit you not to settle on the least dregs of your sinnes; or to cry out with him, when wee speake plaine vnto you, *Hast thou found mee, O mine enemy?* Frantike man! because I tell thee the truth, am I become thine enemy? Art thou so posselt, that whē thy Saviour comes to free thee from *legions*, wilt thou exclaime outrageously, *What haue I to doe with thee, thou Iesus, thou Sonne of the most high God?* I should sticke on this point (Beloued) which is a great stop to the progresse of the Gospel. For, when the Preacher brings the words of the wise, you come not provided with the cares of the *attentive*. Every learner will bee a censurer, and an offender, a correcter. All are gone out of the way, there is not one that doth good, no not one, and yet (as the Lord complaineth by his Prophet *Hofea*) *no man must strive, or reprove another*, for the people are as *they*, that *strive with the Priest*. And is not this a iust cause, why (as here heraxeth *Ephesus*) so our Saviour in like manner should *haue somewhat against vs?* And because we may presume to expostulate with the *Iewes* in *Malachi*, *Wherein* and *wherein* doe wee so much transgresse? Let me thrust into this great *Haruest* a little farther my *sickle*, to remember our naturall

rall dulnesse with a *therein* & *therein*. *Atheisme* and *flattery* are eminent in the Court; *therein* our Saviour hath *somewhat* against vs: *Sacriledge* grates the Church, *Symonie* is forced vpon the *ministry*, *therein* and *therein* our Saviour hath *somewhat* against vs. In the whole Cōmonwealth whē vsury growes a vocation, drunkennesse and whoredome, the practice of good fellowship, stabbing and swearing a note of resolution, oppression a kinde of Iustice, and *tythes* the Preachers portion, the *demaines* of such men, who commonly are worst affected to Church or Religion; bee not *herein* and *herein* many *somewhats* which our Saviour may most palpably vrge against vs? *Ieremie's booke*, and *Ezechiel's role* written *within* and *without*, cannot containe the particulars I might here descend vnto. *Somewhat* might bee had against *Husbands*, that suffer their *wiues* and *children* to be *Recusants*, when they themselues can straine to professe any conformity. *Somewhat* against *wiues*, who cōmanded to *hearken at home*, will needs bee Teachers abroad, being *Antichrists* cheifest factors, to vent his superstitions; who should bee as the *fruitfull vine* vpon the house; but proue the *twining* *Ivie* that plucketh downe the wall. *Somewhat* against *Magistrates*, and *Officials*, who are luke-warme, or *false-hearted* in Gods cause, to the deluding of good lawes, and increase of superstition. *Somewhat* against *Reformers*, who busying their tongues most commonly in things that pertaine not to them, disable themselues through faction, to doe good in greater matters. Beloued bre-

Chap. 36. 8.
Chap. 2. 1.

1. Cor. 14.
35.

Psal. 128. 3.

thren, *paritie* is not *purity*, nor the *wisest preaching*, the wrangling about *ceremonies*, nor the *vili-
fying* of faulty *Ministers*, the profitablest lesson
 the ignorant people can heare: zeale may runne
 without discretion, and doe more hurt then
 good. Then straine at *Gnats*, and tythe *mint* and
cummin, when thou hast reformed *the greater
breaches of the law*. And here if I should goe far-
 ther, more might bee had against sacrilegious hy-
 pocrites; who pretend *purging*, and intend pil-
 ling; who are sweeping Gods House, and prying
 into every corner, not to restore the *groat* that is
 lost, but to take away the *penny* that is left. *Achan's
Stoning*, and *Belshazzar's doome*, and *Judah's hang-
ing* might lesson these men sufficiently, from such
 dangerous meddling with consecrated things:
 whereto the old *Embleme* may serue for illu-
 stration; if thou *snatch* from the *Lords Altar*, with
 the ravenous *Eagle*, but a gobbet of a *sacrifice* to
cramme thy *young ones*, some coale (perchance)
 may sticke vnto it, which brought to thy nest, will
 set all on fire. And to draw to an end in this point;
 who seeth not what a great deale more might bee
 had, against Parents for indulgence, children for
 ryot, masters for hardnesse, seruants for vnfaith-
 fulnesse, young men for idlenesse, old men for
 covetousnesse, Tutors for carelesnesse, Schollers
 for dissolutenesse, Pastors for coldnesse and non-
 residence, people for contempt and prophane-
 nesse, many for pride and luxury, all for vnthank-
 fulnesse; who in so great plenty haue stored vp so
 little, in such continued peace, haue made so
 small

small profit, vpon so good advantages, haue gained no more ground of our aduersaries. Alas (beloued) with what *mayles* or *goades* shall I fasten this doctrine to our consciences? *Plenty, peace*, meanes, will all one day accuse vs, for *looking backe with Lots wife*, when wee should haue hastned forward; which was the fault of *Ephesus* (as the sequel sheweth) wherein I will labour to prevent your wearinesse.

13 *Because thou hast left thy first loue*, ἐν τῷ ἀγαπᾷ οὐ καὶ ἐν τῷ ἀγαπᾷ. The *Rhemists* giue it, *Because thou hast left thy first Charity*. Some *Criticks* put a difference, betwixt *dilection*, *loue*, and *Charity*, making *loue* more then *dilection*, (as *Cicero* seemes to doe) and *Charity* more then *loue*. But this curiosity is here needlesse, especially to set *loue* and *charity* by the eares, which so well agree in ἀγάπη the originall. The time permits mee not to sift things narrowly. Not to trifle therefore on the word: *Loue*, according to Saint *Augustine* (as *Lumbard* cites him in the 27. dist. of the 3. of the *Sentences*) is the most right affection of the minde, by which God is loued for himselfe, and our neighbour, for and in God. I include not here that incomprehensible *loue*, which is in God, or rather God himselfe, essentially, notionally, and personally considered & as the *Schoolmen* haue ventured to speculate) but content my selfe with an *habite*; infused by God, effused in good workes; diffused amongst our neighbours. Whose *efficient*, *end*, and *object*, is God himselfe, *subiect*, mans heart; *fruits*, *obedience*, *patience*, and the *not-seeking of our owne*; *companions*,

*Polan. syntag.
lib. 9. ca. 10.
Misticus.*

*Vid. Alten-
staig. in verbo
charitas.*

Diligens non
diligenda; aut
æque diligens
quod minus
vel amplius
diligendum est
aut minus vel
amplius quod
æque diligen-
dum est; con-
tra ordinem
charitatis di-
ligit. Bonau.
& Gabriel.
Ibid. ex Aug.

In textum.

Aretius.
Brightman.
Viegas sect. 7.
Peter. in A-
po. c. 2. disp. 5.

panions, sincerity and constancie; opposites, distrust
of our selues, and a hard conceite of our brethren.
This loue is as orderly, as forward; and heedy, as
hasty in her proceedings. For things not to bee be-
loved, it loveth not; things of different worth, it
loveth not alike; things of equall esteeme, it esteemeth
not partially; (as Saint Augustine wittily obser-
veth) but aboue vs, it findeth God; in vs, our owne
soules; besides vs, our friends and enemies to spend
its strength vpon. Thus our Angell here of Ephe-
sus began to doe, and continued to doe, for ought
I finde objected. For it followeth not, thou hast
runne into ill courses, thou hast shaken off all
goodnesse, thou beginnest to bee hatefull and
loathsome: neither read wee absolutely, (as Ioa-
chim, Lyra, and the best Interpreters obserue)
Thou hast lost thy Charity; no (saith Thomas,
Ansbert, and Richardus,) it was not the habit that
was extinguished, but some degrees flaked, the fault
was in the manner of doing, thou hast not lost thy
loue; but *ipsæ æquæ* (too true an allusion to the
name) thou hast remitted, thou hast diminished,
thou hast cooled, not that thou now hast, but that
which thou hadst, not thy loue absolutely, but thy
first loue. Whether this happened, through the
instability of free-will, which headlong to ill, is
drawne onely to good, whereby as in violent
motions, the progresse is slower then the begin-
ning; or because Gods grace is supernaturall, and
refleth in man as in a strange subiect, vnprepared
and opposite to it's sweet motions; or that the
flesh with *Amaret*, sometimes gets ground, to
force

force the soule in jeopardy, to lift vp the handes for helpe; or for that our course is a race, or dayly struing against the streame, wheretripping, or sayling in a stroke, doth quickly cast vs backe; or that our spirituall life in some sort is answerable to our carnall, full of heate and humours in our first growth, which afterward in age are cooled and dried vp; I stand now not to discusse. What this *first loue* should here bee, and wherein it consisteth, some difference may bee found among Interpreters. *Arius Montanus* fetcheth it farre, as though it should signifie the loue receaued in the first creation; *Hugo* holds it a defect in preaching; *Arethas* a neglect of almes-deeds. But what need such scruples? Why might it not rather bee a decaying in all the vertues before mentioned, as Saint *Ambrose*, and *Richardus*, with our latter Writers, more judiciously take it? The *first loue* therefore that every Convert hath, is his *ardent affection at his first enlightning*, and tasting of Gods *holy Spirit*; whereby the joy for his freedome from sinne and Satan, carrieth all his faculties to adore the Author of it. The markes whereof are the *renouncing all things*, in comparision of it; the *induring of losses and afflictions* to retaine it; the *reuerencing of Gods Word and Ministers*, for increasing of it; a *struggling against sinne, the flesh, and world*, that they may not hinder it; a *relieving of Christs needy members* for the expressing of it; a *continuance in the powerfull meanes of praying, preaching, harkening, meditating, conference with good company, for the continuall renewing*

1a textum.

Heb. 6. 4.

Mat. 13.

Ioh. 6.

Colos. 3. 1.

Luk. 19. 6.

1. Thel. 1. 9.

10.

Heb. 10.

renewing and preseruing of it; not *quenching* the motions of the holy Spirit, flying all occasions of *back-sliding*, suspecting especially these foure enemies, *spirituall pride* in the *best*, carnall policie in the *greatest*, *worldly prosperity* in the *richest*, and *abuse of Christian liberty* in the *gallantest*. In all which, or in most, or at least in some, our Angell and Church (as it should seeme) had beene here defectiue. They halted in their march, abated their edge, began to be weary of well-doing, and like as the children of Ephraim hauing their Bowes bent, turned themselues backe in the day of battaile. Which our Saviour here taxing, for a sinne not to be suffered, it directs vs to this conclusion; which I propose in Saint Bernards words,

Psal. 78. 9.

In Purificat.
B. Marie.
Serm. 2.

In via vita, non progredi est regredi;

In a Christian course, to bee slacke, or a stand, is a falling away, or a turning backe againe.

14 The walke of a Christian sheweth it, which must bee from *strength to strength*, Psalme 84. 7. His path as the *morning light*, that *shineth more and more vnto the perfect day*, Proverb. 4. 18. Hee runnes in the *fauour of his Saviours Ointment*, Cant. 1. 4. For as the *house of David*, in the long way betweene it and *Saul*, ever grew *stronger and stronger*; the waters in *Ezechiel*, deeper and deeper; the word to the humble ghest in the *Gospel*, *Stand vp higher*: so in this *warfare* vnder our heavenly Generall, wee must *alway fight*, in his *ruine and alwayes worke*, in the *race* hee hath appointed vs, *alwayes runne*, vntill wee obtaine the

2. Sam. 3. 2.

Ezech. 47.

3. 4. 5.

Luk. 14. 10.

1. Tim. 1. 18.

Mat. 20.

1. Cor. 9. 24.

victory,

victory, the penny, the Crowne, which is laid vp for vs in the world to come. For the motion of a Christian must not be like that of the Planets in their Epicycles; now ascending, then descending, sometimes stationary, anon retrograde; but rather as the beasts mentioned by Ezechiel, who passing forward, returned not againe: his charity is as fire vpon the Lords Altar, alwaies kindled, and neuer extinguished; his grace not as a standing puddle, that quickly putrifieth, but as the fountaine of living water; John 4. that bubbleth, and springeth vp to everlasting life. Hee revolts not with Demas, disappoyns not with Meroz, stands not still with the idlers in the Gospell, nor followeth a far off with timorous Peter: but thrusts himselfe forth with David into every good action, O God my heart is ready, my heart is ready. I will sing and giue praise, with the best member that I haue. And as long as I liue, will I magnifie thee in this manner, and lift vp my hands in thy name. For what great matter is it (saith Saint Augustine) to beginne well and not to hold on? Like a Metcor, to giue a blaze, and suddainely to vanish without heat, or light; like a Locust (saith Gregory) to flyt vp, and presently to fall on the earth againe. Saul at his first entrance behaved himselfe well. Simon Magus beleetued, Herod harkned, Ahab fasted, the Pharisees prayed, Felix trembled, and a Iulian the Apostata in the beginning made a faire shew: But minima certè est bonus, qui melior esse non vult; good he cannot bee (saith Bernard) that will not be better; and si dixeris sufficit, pexisti; say but once thou art good enough;

Chap. 1. 9.
Leuit. 6. 12.

Ver. 14.

2. Tim. 4. 10.

Iudg. 5. 23.
Mat. 20. 3.

Psal. 108.

Psal. 63. 5.

De bono Per-
seu. c. 1.

Locustarum
saltus, Greg.
Moral. l. 31.
cap. 12.

1. Sam. 10. 7.
Act. 8. 13.
Mar. 6. 20.

1. King. 21. 27
Luk. 18. 10.
Act. 24. 25.
a Socras. lib. 3

c. 1.
b Epist. 9. 1.

c Lib. de Cantico Novo.

nough, and Saint *Augustine* will pronounce thee in a manner vndone. For faintnesse in this case, is sayling; loytering; leauing; standing, or staggering, an absolute starting backe. *Ephesus* here but trips, and the spurre (you see) is presently in its side: *Thou hast left thy first loue.*]

15 In making vse of which doctrine, the time will scarce permit mee to point at particulars. For how fitly would come here to bee taxed, *lukewarmenesse* in our profession, *dulnesse* in our calling, *deadnesse* in our charity, *repyning* in our patience, *remisnesse* in our discipline; from many of which, *Ephesus* (as you haue heard) was free. What a gulfe (if comparison were made) would too plainly appeare, betweene the first onset of our *heroicall reformers*, and the flagging seconding of them in these our daies: as also to encourage the true hearts, that strue as yet amongst vs, to *expresse their first loue*; what exhortation could bee earnest enough? what commendation correspondent? what thanks, and prayers to God sufficient, for the continuance, and increasing of his blessings vpon them? But I must not trespasse so farre on your patience. I will but *lappe* therefore with *Gedeons souldiers* at the river, or touch the *hony*, as *Jonathan*, with the *tippe* of my rod, and leaue the farther applying to your private religious meditations.

Iudg. 7.
1. Sam. 14.

16 Where first (if I list to bee contentious) the *Rhemists* note on these words of my Text, might giue sufficient occasion. For *Ephesus* being here accused, to *haue left her first loue*; By this (say they)

they) is plainly refuted that, which some heretikes hold; that a man once in grace and charity, can never fall from it. Onely to cleere the place, and passe by purposely what otherwise might here bee sifted, I answer briefly, This note is a notable instance of the ignorant and perverse dealing of these glossers, who either vnderstand not vs, or the Text, or their owne men, or else of purpose catch at any thing, to delude their simple Profelytes. For doe not their owne men distinguish, betwene the *habitus* of *Charitie*, and the *act*, the *cause*, and the *effect*, the *essence*, and the *degrees*, the *action*, and the *manner of performing*? And haue not our men made it plaine enough, that the grace wee affirme cannot be lost, is *χρης*, not *χρημα*, Gods working fauour, not mans inconstant worke, depending not on mans free-will, but Gods free election, whose decrees are *unalterable*, and *gifts* without repentance? But Satan may bee here set against Satan; the Iesuites against the Rhemists. *Viegas* words are, *Non amisit charitatem, sed de charitatis fervore nonnihil remisit*; the Angell fell not here from charity, but was not so hot as before. It was not *privatio* (saith *Pererius*) but a kinde of *Laodicean lukewarmenesse*. They performed not, *duely, daily, often, earnestly*, to so many, in so many things; the good they were wont to doe: which they further confirme to be the exposition of *Archas*, *Abbas Ioachim*, *Richardus à sancto Victore*, *Lyra*, *Pannonius*, *Hugo Cardinalis*, *Cuthusian*; and that deduced manifestly from the very Text. For *lowe* the Angell did, but not as at the first; grace

In textum.
ibid.

he

Dan. 8. 9.

Deut. 32. 19

hee had, but not so working, as at the beginning; worke hee did, but not with that alacrity and zeale hee was accustomed to doe. *Tzebi* was flourishing, but faltering; *Ieshurun* was fat, but lazy.

17. A reproofe as necessarie for our times, as our times are farre from the first reformation. When the chiefe of the *Fathers and ancient men*, that had *seene the first Temple*, beheld how much the second was inferiour to it; howsoever some juniors *sang and shouted*, they *wept aloud* (saith the Text) *Ezra* 3. 12. More our good *Fathers* would now lament, if they liued but to see vs their degenerate posterity. Mee thinkes wee should stand together in this comparison, as the men of *Chica* in the *Maps*, neere the *Straights of Magellane*, by our trauailers of *Europe*: they as the sonnes of *Anak*, we as *Grashoppers*; so farre from attaining their forwardnesse in Religion, that diuers account it their glory to be sharling at them. But such comparisons would proue odious to be farther prosecuted. To say no more; If *Luther's* zeale, or *Calvine's* judicious painefulnesse, could bee found in some mongrell temporizers, that are so forward to censure them; I should thinke among some professors, our first *love* were in some measure recovered. *Fathers and Brethren*, is this a time to make a doubt, whether the *Pope* bee *Antichrist* or no, seeing his *hermes and markes* are so apparently discovered? And must wee now fall backe to bee catechized by *Lumbard*, and *Aquinas*; as though our owne mens doctrine, so evidently grounded

on

on *Scripture*, not refusing the touch of *pure antiquity*, or any true *school-learning*, were not *conclusive*, and *acute* inough, for our *abstractiue capacities*? Our first loue to Gods word was a great deale more fervent; when so many burned in defiance of *Romish mixtures*. O that the consideration hereof, would rowze vpevery one of vs in our feuerall places, to remember, whence *mee are false*, and to *doe our first workes*! How happy would it bee for *Ministers*, to shew their *first loue* to the truth! for hearers, to make good *their first loue* to their *Ministers*! for both, to joyne together, in an holy emulation, to *professe*, and *expresse*, the *first loue* of our zealous predecessors? And if ever the Lord marched before his Church in a *pillar of clowd* and *fire*, to guide them in the way they are to walke; now hee doth before vs (Beloued) to minde vs of our vngratefulnesse, and to set vs in a course, to returne to *our first loue*. What a blessing is it to haue a *Royall King*, so *able* and *resolute* to withstand *Popery*! a *Clergy* so eminent, a *People* (for the most part) so forward, that maugre *Achitophels proiects*, *Sanballets stops*, some *Wolues* among the Pastors, some *Foxes* among the *Lambs*, the maine notwithstanding goes constantly forward for the pursuit and recouery of *this first loue*. Distractions (I confesse) may dismay, and discontents affright the godly, to make vs the more solicitous to *hold fast that wee haue*; but comparing our *helps*, with the *assaults*, and our case, with our neighbours that dwell about vs, we shall finde cause to confesse with *David*:

Truly

Exod. 13.

Psal. 73. 1.
Psal. 147. 20.

By that
Knight of
immortall me-
mory S. Tho-
mas Bodley.

19. Doctors
of Divinity
Prosecuters.

Verf. 5.

Verf. 6.

Verf. 7.

Truly God remaineth yet loving to this our Israel, and *hee hath not done so to any nation.* For to returne home to our selues of this place, doth not the late bounty of so many famous benefactors, so fresh in our memories, so obvious to our senses, put all good men in comfort, that this *first loue*, in diuers of our daies, is not altogether extinguished? I cannot expresse it sufficiently; *Our Library built, and furnished, our Schooles mounting, so many Colledges enlarged!* what arguments can be more evident, that this *first loue* is revived in some, to stirre it vp in others, and to maintaine it in vs? At this present, *the Lord hath given the Word, and behold the company of Preachers!* who, as that *Angel* that came vp from *Gilgal to Borchim*, Iudges 2. will for the most part (I make no doubt) be shortly amongst you (Beloued) to stirre and let you a *weeping* after your *first loue*. And to end with that which followes my text, *Often to remember from whence wee are false, and repent, and doe our first workes,* is the path our Saviour here prescribeth to lead vs to our *first loue*. The meditation of his *sudden coming*, and the *indangering of our present happinesse*, are the mo-
tiues to hasten this *first loue*. To hate the *abominations of Popery*, (as the *Ephesians* did here the *deedes of the Nicolaitans*) is an evidence of a soule prepared, for the entertaining and rellishing this *first loue*. Hast thou a mind to the *Tree of life*, which is in the *midst of the Paradise of God*? O harken then to strue, and strue to *overcome!* for this is the price, that our Saviour here proposeth

to

to them that persevere, to retaine their first loue. O Lord, thou art acquainted with our backslidings, and seeest the rubbes that are cast athwart vs: Draw vs therefore, wee beseech thee, that we may follow thee; turne our brawny hearts, and wee shall bee converted; that acknowledging our many imperfections, and the necessity of reproofing them, wee may shake off all worldly incumbrances, to recouer & imbrace our first loue; through thee the best-beloued, our only Saviour and Redeemer: to whom, with the Father, and the holy Ghost, be all honour and glory, both now and for evermore.

Amen.



28 MR 59

A
CHRISTIANS
FREE-WILL
OFFERING.

AS IT WAS DELIVERED
IN A SERMON ON
Christmasse day, at Christ-
Church in *Oxford*.

By JOHN PRIDEAUX, Doctor of
Divinity, *Regius Professor*, and Rector
of *Exeter Colledge*.



OXFORD,

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Anno Salutis, 1636.

CHRISTIAN
LITERATURE
OFFERING

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OF

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AS IT WAS DELIVERED
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Christmasse day, at Christ-
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PSALME 110. 3.

*In the day of thy Power shall the people offer thee
free-will Offerings with an holy worship; the dew of
thy birth is of the wombe of the Morning.*



His Psalm is an evident prophecy of our Saviour Christ, our Saviour himselfe so interpreting it, Mat. 22. Marke 12. and Luke 20. Some Jewes would make it to bee *Eliezers* gratulation for his master *Abrahams* victory against the five Kings, Gen. 14. Others, *Dauids* thankesgiuing for his escaping *Saul*, & setting in the kingdome. But the wiser *Rabbins* referre it no otherwise then we doe, to the *Messias* alone, (as *Eyra*

on this Psalme noteth;) and that *Calvin* ever went about to wrest, or apply it to *David*, is a malicious slander of *Hunnius* and *Gesner*, as *Pareus* sheweth at large, in his second booke *Calvini orthodoxi*, cap. 41. Now this Prophecy fore-describeth, first, the calling of the *Mesias* to the office of the Mediatorship, both *Kingly* and *Priestly*, in the foure first verses: and secondly, the administration of his *Kingly Office* in the three following verses to the end of the Psalme. His calling to this *Kingly office*, is solemnized first by a *Commission*: Secondly, by a *promise*. The *Commission* graceth him first with *Title*, my Lord, secondly, with *Peace*, Sit thou on my right hand. The *Promise* assureth Him first of the crushing and trampling of his enemies *vnder foot* in the residue of the first verse. Then, of the generall spreading of the Gospel from whence, and among whom; verse 2. Lastly, of the condition of the beleeuers, who should be *willing* in their *offerings*, *holy* in their *worship*, innumerable for their *multitude*, verse 3. The *Priestly Office* succeedeth, confirmed, first, by an oath, The Lord hath *sworne*: and farther illustrated by the type of *Melchisedech*, verse 4. on which the Author to the *Hebrewes* at large commenteth, chap. 7. To this the administration of his *Kingly office* is annexed, and farther amplified, first, by the successefull onset, The Lord shall wound *Kings*, iudge the *Heathen*, fill places with dead bodies, smite in *vnder the heads* of *diuers Countreies*, verse 5. 6. Then by his *triumphant victory* in *lifting vp* the

Head

A Christians free-will offering.

3

Head to raigne, after he had passed the *brooke* of all *tribulations* and *crosses*, with resolute *expedition* according to his *Fathers* appointment, verse the last. Thus we haue the generall view of the whole *Psalme*, which (according to *Cassiodore*) is the absolute *summe* and comprifall of the *Messias* doings & *suffrings*, manifested at large in the Old & New Testament, so that this third verse falleth out to be a particular *touch* of the *Beleeuers* application; the former exhibiting the *Kings Due*, this the *Subjects Duty*:

Totum hic
summatim di-
citur, quic-
quid in utroq;
Testamento
continetur.

<p>In which may it please you to obserue the circumstan- ces,</p>	<p>[</p>	<p>1. Of the time,] In the day of thy Power.</p>
<p>amplified by their</p>	<p>[</p>	<p>1. Devotion,] The people shall offer thee free-will offerings with an holy Worship.</p> <p>2. Hidden increase and innumerable mul- titude, The dew of thy Birth is of the Wombe of the Morning.</p>

The first may bee referred to the solemnity of this Time: the second may minde vs of our duties in celebrating this *Times* solemnity. The third may rest as a *comfort* to the afflicted Church, whose lot though it sometimes fall as a *Lilly* among *Thornes*, or as a *Lodge* in a *Garden* of *Cucumbers*, or as a *besieged City*: Yet it will prooue at length to bee a goodly heritage, through the *good will* of him that dwelt in the *Bush*, who shall water her *Furrowes* with the dew

Esay 1.8.

Deut. 23.16.

A Christians free-will offering.

of heauen, & lead her forth by the rivers of comfort.

The points therefore I am to stand vpon, may be reduced

- | | | |
|--------------------------|---|---|
| to these three
heads, | { | 1. The <i>Incarnation of Christ.</i> |
| | | 2. The <i>duty of Christians.</i> |
| | | 3. The <i>hidden and fruitfull propagation of the Church of Christ.</i> |

Which may bee connected thus for our better memory, and more ready practice. The *Sonne of God* (as vpon this day of his *Power*) manifested himselfe in our *flesh* for our Redemption: therefore let vs offer vnto him freewill-offerings with an holy *worship*, that so amongst vs the multitude of the *faithfull* may increase, as the numberlesse *dropes of dew* from the mornings wombe. Of which high mysteries if my discourse come short (as needs it must) of your expectation, I trust, my knowne distractions in another kinde, and small time allotted for a businesse of this consequence may be instead of an apologie. That which shall be now defectiue in mee, may be made vp hereafter (when God shall giue leaue) by * him whose

turne in a case of necessity I now supply. For the present, I shall bee forced from my wonted method of *Doctrines* and *Vses*, to *propose* what I haue to say by way of *explication* and *application*, which experience will teach a man to bee the readiest course, though both in effect come to one. First then, of the *Incarnation of Christ* manifested to

Dr Godwin
the Reverend
Deane of
Christ-
Church.

the world, especially vpon *this day*, and here fore-
told in generall in these words of my Text, *In the*
day of thy power.]

2. The exception that may here bee taken to
the reading (which is according to the most
common *Translation* of our *Church Bookes*,) will
prooue vpon scanning to bee nothing materiall.
The originall indeed hath it in this order, as our
last Translation sets it : *Thy people shall bee willing*
in the day of thy Power. But no man (I trust) will be
so Criticall, to put any great difference betwixt,
In the day of thy power shall thy people offer thee free
will offrings; and *The people shall bee willing in the*
day of thy Power. *In the day of thy strength,* saith the
vulgar: of thy force and valour, say *Tremellius*
and *Iunius*: Of the *Assemblies*, say they of *Gene-*
va: of the *Armies* (saith *Munster*;) at such times
as thou shalt bring thy bands and joyne battell, as
Vatablus, *Castalio*, and the *Chaldy Paraphrase* haue
it. All which the originall *בְּיוֹם כֹּחְךָ* may beare
without any straying. Now the better to ga-
ther the meaning. wee are to consider, that
a *Divines* doe mention a *fourfold coming* of
Christ: the first in the flesh; And the *Word* was
made flesh, *Iohn. 1. 14.* The second, into the hearts
of the faithfull; *Behold, I stand at the doore and*
knocke; if any heare my voice and open the doore, I
will come in to him and suppe with him, *Revel. 3. 20*
The third, at the houre of every mans death:
Watch yee therefore, for yee know not when the Ma-
ster of the house cometh, *Mar. 13. 35.* The fourth, at
the vniverfall and dreadfull day of *Iudgement*: For

In die virtu-
tis, fortitudi-
nis exercitus.

avid. Pelbart.
Ros. Theolog.
lib. 3.
Altenstaig.
ver. Advetus.
Hospinianum
de Orig. Fesfor-
um Christi a.
pa. 131.

Legenda aurea
in principio.

The Church
read it for one
of the Psalms
appointed for
Evening prai-
er for this day

3. Sent. d. 1.

a Gen. 14.

b Deut. 18.

c Josh. 5. 13.

דבר צבא

דבר צבא

d Job. 29.

e Chap. 7.

f Chap. 3.

g Dan. 8. 13.

פלמוןי

then shall yee see the Sonne of man come in a cloud, with power and great glory, Luk. 21. 27. In reference to these foure commings of Christ; the Church by a laudable custome, hath anciently celebrated the foure *Sundayes*, immediatly going before the feast of the *Nativity*, by the name of *Advent Sundayes*, that prepared before-hand, with the due meditation of so inestimable a benefit, wee might solemnize the *Nativity*, with the greater triumph. Which here to bee meant *certainely* (though not *onely*) by the *day of power*, may be easily gathered by the former verse: For when began the root of *Iesse* apparantly to sprout, or the rod of *power* to be sent from *Sion*, among the midst of the *Gentiles*, *Christ's* caemies; but at the breaking downe of the partition wall, published first in *Ierusalem*, and from thence to all the world, by the *Apostles* preaching? All which notwithstanding (saith *Lumbard*) had grounde and beginning from the coming of our Saviour in the flesh. Whence wee are to conceaue somewhat more to bee meant by the *day of Christ's power*, then by power in it selfe, considered without this adjunct of *day*. His *power* indeed from the beginning was ever sufficiently manifested by the *Creation* of the world, preserving of the *Church*, conversing with the *Patriarkes*, entring into league with *Abraham* and *Isaac*, wrestling with *Iacob*, leading his people through the *Wildernesse*, (hee being a *Moseses* b great *Prophet*, c *Iosua's* *Captaine* of the Host of the Lord, *Iob's* d גיאל, e *Esayes* *Immanuel*, f *Zacharie's* *Iosua*, g *Daniels* *Palmoni*, as here *Dauids* אדוני to whom

whom all the *Types* and *Sacrifices* of the Law had reference; and therefore in *Iury* must needs be wel knowne, whose name was so great in *Israel*:) Yet to vs, to vs (I say) the *Gentiles* that sate in darke- nesse, and in the shadowe of death; the manifestation of this power never appeared, before this fulnesse of time, this acceptable yeere, this day of *Christs* power springing from on high had visited vs, as it is fully, though shortly here set downe (saith *Cassiodore*) in the doctrine of the *Incarnation*.

Plenè & bre-
viter de Incar-
natione.

3. In which, for the farther enlarging of our meditations, as this time occasioneth, wee may obserue first, the *conception*, secondly, the *nativity* of our *Saviour*; his *conception* shewes him to bee the *Sonne of God*, his *Nativity* the *Sonne of man*; another manner of conceiuing could not haue beene voyd of sinne, another kinde of birth had called his *Manhood* in question. In this *conception* wee shall most profitably enquire, First, *who* tooke our nature vpon him: Secondly, *how*: Thirdly, by *what efficient* it was immediately brought to passe. *Who*: the *second person* in the *Trinity*, *Iohn. i. 14.* *The Word was made flesh and dwelt among vs.* That the *Incarnation* was most agreeable to the *second person* in the *Trinity*, the ^h *Schoolemen* labour to shew: First, out of the *properties* attributed to him in *Scripture*; (and if I may so translate, their terme *appropriata*;) Secondly, out of his *approprieties*. The *properties* are foure. First, hee is called the *Sonne*: and who so fit as the *Heire* to fetch home the lost *Prodigals*,
and

^h In 3. sent.
d. 1.

Heb. 1.

Turre-crema.
Dom. 1. Ad-
uent. q. 3.

and make them *coheires* with him. Secondly, he is termed the *Word*, as readiest at all assayes to declare his *Fathers* will, preach his Law, Psalm. 2. & manifest his name: Ioh. 17. Thirdly, in that hee is the *expresse image* of his *Fathers person*, who could more conveniently restore the image of God which was decayed in vs. Lastly, the Mediatourship, best sorted with the middle person in the Trinity, to take our nature, and to become a meane for reconciling vs with God. The Approprieties which are also foure, *Wisedome, Strength, Equality, Pulchritude*, (obserued by Saint *Augustine* and *Hilary* to bee attributed to the Sonne,) doe further cleare the conveniency of his Incarnation. The *Wisedome* of God was fittest to restore the things that were made in *Wisedome*, Psalm. 104. The strength of his arme, to triumph over *Hell* and *Death*: True *Equality*, to rectifie them who ambitiously had lost themselves by affecting to bee as *Gods*: and *beauty* to couer their *deformities*, whose gayest flourish is but as a *menstruous* garment. The *Father* could not so conveniently haue assumed mans nature, by reason of his internall attribute of *innascibility*: and least there should haue beene two *Sonnes* in the *Trinitie*. Neither could this haue beene performed by the Holy Ghost, without the communicating of the name of the Sonne (saith *Lumbard*) to moe *persons* then one. Thus the *Schoolemen* had leasure to contract that which the *Fathers* by subtil search in this point had *hammered* out against the old *Heretiques*, who now beginning to
reviue

reviue againe in our new *Arrians* and *Samosatenians*, it stands vs vpon to bee catechized in these (otherwise needlesse) *subtilties*, that some may alwayes stand in the gappe, and the truth bee not wronged by our slight and negligent maintaining of it.

4. It appeareth by that which hath beene briefly touched, *who* tooke our nature vpon him. It will be harder to expresse that which followeth, the manner, how? for who shall declare his *generation*? *Esay* 53. In the *assumption* of our flesh (saith *Bernard*) *three mixtures*, the omnipotent Majestie of God made so *admirably* singular, and singularly admirable, that the like were neuer done, or ever shall bee vpon the earth. For there were married, as it were, and linked together *Deus & homo*, *Virgo & Mater*, *Fides & cor humanum*, God and Man; a Mayde and a Mother; Faith and mans heart: every word in this point involving a mystery; and *noveltie*, or *misplacing* of a *phrase* in the jealousie of carefull *Antiquitie*, hath beene censured for an *heresie*. For they ever warily affirmed the *humane* nature to be *assumed*, but the *Divine* to bee *vnited*. They constantly maintained the distinction and integrity of both natures against *Eutyches confusion*; *vnited* notwithstanding in one and the same person, against *Nestorius distraction*. This person the *Schoolemen* more nicely pronounce to bee one, not by that incomprehensible *vnitie* which excludeth all *multitude* or *multiplicitie*: for that belongeth onely to the *persons* in the *Deity*: but by an vnion which requires

In vigilia.
Natalis Do-
mini.

Alex. ab Ha-
les, Sum. The-
ol. part. 3. q. 7.
m. l. 1. 1. 1.

In 3. Sent. d. 6.
q. 3.

a Lib. 3. ca. 10.

b Lib. de recta
fidei Confess.
c In Symbol.
d Ep. 99.
e Jo. 3. sen. d. 1.
f Peri Archon.
lib. 2. cap. 6.
g Orat. in Na-
tivity.
h Ortho. fid.
lib. 3. cap. 11.
i Ibid. l. 3. c. 5.
k In vigil.
Natal. serm. 3.

l De Trinitat.
l. 13. cap. 17.

m In 3. sent.
dist. 1.
Lib. 3. de In-
carnat. cap. 8.

requires a *composition*, not *huius ex his*, (as *Durand* speaketh) but *huius ad hoc*; not a framing of a third thing out of divers parts vnited; for so the *Godhead* and the *manhood* must not bee said to *concur* as parts for the making vp of this *person*, but such an adjoyning of the things *vnited* the one vnto the other, that the natures remayning *distinct* (as *Agatho* rightly teacheth) and all their *properties* and *operations*, the *subsistence* notwithstanding is but one, and in this case (according to *Athanasius*) one, not by the *conversion* of the *Godhead* into *flesh*, but by taking the *manhood* into *God*. The *Fathers* haue much laboured to expresse this popularly. *Iustine Martyr* and *Athanasius* bring the similitude of the Soule and body. *Saint Augustine* and *Scotus* of two accidentall formes in one subiect, as of the same man, who is both a *Lawyer* and *Physitian*. *Origen*, *Basil*, and *Damascene* of a piece of glowing Iron to which the fire is incorporated: and this is best approued by *Brentius*, and *Kemnitius*. *Damascene* againe and *Bernard* compare the mystery of the *Incarnation* with that of the *Trinitie*; that as there we beleeeue three *persons* in one nature: so here we should acknowledge three natures, of *flesh*, *Soule*, and *Deitie* (as *Saint Augustine* speaketh) in one person. But the most expresse is that of a *tree* and a *Siens* ingrafted to it, which becommeth one with the stocke, yet retaineth it's owne nature and fruite. Thus *Aquinas*, *Bonaventure*, and with them most of our orthodoxe writers: all which notwithstanding (as *Bellarmino*

in

in this point truly sheweth) come short of the thing. Wherein our *Lutherans* are farthest out, by grounding the *hypostaticall Union* on the transfusion of the *proprieties* from one *nature* into another, and not (as they ought to doe) on the communication of the *subsistence* from the *Deity* to the *Manhood*. This only is sufficient to make good these harder speeches in appearance. *God hath purchased the Church with his owne blood,* Acts 20. 28. And where the *Sonne* of man being vpon earth, is affirmed to be in *Heaven*, Ioh. 3. 13. for subjects of a looser composition afford in a manner the like *Synechdochicall* *pradications* in the concrete (to speake with *Logicians*) not the *abstract*. So a *Philosopher* dyeth (saith *Saint Augustine*) but not *Philosophy*; in his 89. Epistle. The *Man* *Christ* is every where, but not the *manhood*; and with these generalities wee rest informed of the manner of this conception. The efficient succeedeth, which is the *Holy Ghost*; Matthew 1. 20. Much remaineth to be spoken, and the time wear-eth: I can but touch therefore at matters, and so away. The action of the Incarnation being *opus ad extra*, or externall, belongeth (as you know by a receiued rule in *Divinity*) to all the three persons in the *Trinity*, though it bee *terminatiuely* in the *Sonne* (as the *Schooles* speake) and appropriated here to the *Holy Ghost*: To the *Holy Ghost* (saith *Saint Augustine*) by reason he is the conveier and distributer of all the boundlesse graces and mercies, that flow to vs from the *Deity*, among which, a greater then this of the *Incarnation* can-

not

Vid. Turre-
crem. in vigil.
Nat. Dom.
24.

Luke. 1. 35.

1 Sam. 6.

Lib. 3. part. 3.
1. 35. art. 1.*Actiones sunt
suppositorum,
non natura-
rum.*

not be conceiued. Some haue laboured to open this more plainly by this obvious comparison: Three *sisters* (say they) concurre to the weauing of one *seamlesse coat*, which the *Second* onely weareth, and the third immediatly *setteth on*: So mans nature was assumed onely by the *Sonne*, vnited by the *Holy Ghost*, though wrought by all three. But in such *profundities* it is dangerous ventring farther then the text inlightens vs. This we haue expressed by an *Angell* concerning the secret of this conception: *The Holy Ghost shall come vpon thee*] as for a worke that goeth beyond all substitution of any created Excellency. *And the power of the most high shall overshadow thee*] either as a shelter to free the sacred *Embrio*, from originall infection, to which *Adam's* fleish was liable, and *actuate* it in the wombe by an vnconceivable operation; or as a cloud to *overshadow* it from our *ambitious prying* (as *Calvin* and *Stella* take it) who neglecting and loathing that wee are bound to learne, will endanger our selues with the *Bethshemites* to looke too farre into the Arke.

5 Thus farre of the Conception of our Saviour, being the dawning (as it were) of the *day* of his *power*, which hath brought vs to the *Nativity*, wherein this *Sunne* of *Righteousnesse* appeares aboue the *Horrizon*. Here the *natiuity* must bee said to be (with *Damascene* and *Aquinas*) of the *person*, and not of the humane *nature*, as some will speake vnadvisedly. For the humane nature is onely the *terme* of this action, the *Person* the *subiect*: who was borne of a *Virgin*, that yet ever remained

a *Vir.*

a *Virgin*, (howsoever *Helvidius* dream't the contrary;) and that by opening the wombe, not *vtero clauso*, as the *Papists* imagine, to make way for their poetickall transubstantiation: (for not the bearing of a childe, but the knowing before of a man is opposite onely to virginity) as true philosophy and sence might teach them. Now in this blessed Nativity of this Virgins sonne, wee are briefly to take notice of these foure circumstances; the time the place, the manner; the manifestation. For the time we need not trouble our selues with the differences of *Chronologers*, *Hebrew* and *Greek*, *Greeke* and *Latine*, old and new, wherein, two scarce meet in one reckoning, either for the yeere or moneth, much lesse for the day, as divers haue laboriously shewed: but rest our selues on the generall certainties which the Scripture affords vs. When the Scepter therefore was departed from *Iudah* (according to *Iacobs* propheticie, Gen. 49.) when the first Temple was destroyed and the second was yet standing, foretold by *Zacharie* and *Aggai*, vnder the last Monarch, in the last of *Daniel's* weekes, which some would haue to end precisely at *Christs* passion; others, at the overthrow of *Ierusalem* by *Titus* and *Vespasian*, *Origen*, *Driedo*, *Iansenius*, and *Melancthon*, at his Nativity; when the Romanes out of their *Sybills*, *Herod* frō the *Iewes*, the *Iewes* out of their *Prophets*, the *Easterlings* from *Balaam's* starre, were so possessed with expectation of such a King to be borne, that it was not the question of the *Iewes* alone, but the inquisition almost of all the world, *Who art thou? Art thou Elias?*

Maria virgo ante partum, in partu, post partum erat porta clausa. Augu. ex Ezech. 44. vid. Turrecrem. in vigil. nat. Dom. q. 3.

Vid. Steidan. de 4. Imper. lib. 1. -- Genebrard. lib. 1. Chronolog.

Hig. 2. 7.

Vid. Willst in Daniel pag. 295. Iohn. 1.

Gal. 4. 4.

Mich. 5. 2.

Hieronym. in
2. Matth.

Luke 2.

Psal. 12. 6.
Esay. 53. 2.

Lias? Art thou that Prophet? Art thou hee that should come, or doe wee looke for another? Then in this fulnesse of time appeared the morning of the day of His power, wherein the seede of the Woman advanced forward to breake the *serpents head*. The place which Hee honoured with His birth, was not ruling *Rome*, or glorious *Ierusalem*, but little *Bethlem*, little in comparifon of many thousands of *Iudah*. There was another *Bethlem* in *Galilee*, neere *Nazareth*, where *Ioseph* and the Blessed Virgin great with childe then dwelt, but all the world must bee taxed by *Augustus* that ruled all, to occasion a removall of this holy couple, that so *prophecies* might be accomplished by Gods secret hand, that guideth the proiects of the greatest, and *Statesmen* vnwittingly bring to passe what he had before determined. That which *politique Augustus* and cruell *Herod* never dreamt of, and the proud *Scribes* and *Pharisees* would haue held madnesse to haue noted poore *Ioseph* and *Mary* for, King *David* foresaw in the Spirit, and truly gaue notice of it: *Psal. 132. Loe, we haue heard of it at Ephrata, and found it in the fields of the wood.* And where could this bread of life bee more conveniently borne (saith *Gregory*) then at *Bethlem*, which is by interpretation the house of bread? in a little towne and hovell, to shew the vanity of *pompous* and *luxurious* buildings: as a *pilgrim* in an *Inne* and *Stable*, to minde vs of our condition in this life, from whence he came to reduce vs to the many *mansions* of his *Father*. Thirdly, the manner of his birth was so meane; that the *Scripture*

might

might be fulfilled, that from the bottome of humility, hee might the more gloriously *ascend* to the top of power: that the great ones of this world may bee hence lessoned *not to swell* in such outward vanities, and disdaine their poore brethren. That the difference might bee the more conspicuous and apparent betwixt his *First* and his *Second* comming, and to teach vs to expect our *portions* and *dividends*, not here, where he had nothing, but hereafter, where in all abundance hee hath provided for vs. Last of all, the *manifestation of this gloriously-meane* Nativity, was so disposed of by the Fathers providence, that though the most neglected it, *all* notwithstanding had that notice, which might leaue them vnexcusable. The *Shepheards in the fields*, and the wise-men of the East, *Jews and Gentiles*, *Herod* and all *Ierusalem* were troubled at it, *King* and *Subiects*; *Bethlem* and all those coasts were filled by the relation of the *Shepheards, Towne and Countrey*. In the Temple aged *Simeon* and *Anna* spake to all that looked for redemption in *Ierusalem*, *men and women*. And it is worth the noting, to consider how it pleased God to vary the manner of this manifestation, and to fit it according to mens divers conditions and capacities. The *Easterne Astronomers* shall haue directions from a *Starre*, *Herod* a stranger from *strangers*, the *Priests* and *Scribes* from the *Prophets* wherein they were best studied, holy *Simeon* and *Anna* in the middest of their *devotions*, had a *Revelation* from the holy *Ghost*, which best fitted them. But the ruder *Shepheards*

Luke 2:

had the plainest message both by *word* and *tokens*, as being unfittest to *beleue*, or to be *beleeued* without vncontroleable euidence.

6 I need to hold you no longer in the point of the *Incarnation*, so wonderfully *foretold*, so precisely *effected*, so plainly *manifested* in this day of the *Lords power*, which here our Prophet speaketh of: the application now should follow of all the circumstances, if I thought your godly meditations in this behalfe had not prevented mee. And yet (I know not how) *Knowledge* and *Devotion* are sometimes so farre fundred and estranged, that the farther wee wade in the one (without the especiall operation of Gods Spirit) the lesse wee respect the other. A man would haue thought the *Iewes* had had faire warnings enough of this day of *this power*, to haue daunted them at least from such violent *oppositions*, and *persecutions*; and we are hot vpon the *Scribes* and *Pharises*, as they were vpon their Ancestours, Math. 23. If wee had beene in their daies, and case, we would haue hastened with the *Shepheards*, followed the *Starre* with the *Wise-men*, beene at *Bethlem*, spent our dearest bloud, to convey the *Childe* with his *Mother* from *Herods* tyranny; told the *Scribes* and *Priests* to their teeth, that they were *Serpents* and *Vipers*. Thus wee craeke what wee would haue done, in a wandring kinde of speculation; but from performing at home what we should doe, the very same temptation now hindreth vs, which then inueigled, and overthrew the *Scribes* and *Pharises*. *St. Augustine*

stine, in his tenth booke *de Civitate Dei*, and 29. chapter, indeavouring to expresse the cause why *Porphyrie* and the rest of the *Platoniques*, should be so averse from *Christianity*, seeing they beleev-
ed in their owne *Philosophy*, things of as great
impossibility, falleth at length vpon this issue;
*Huic veritati ut possis acquiescere, humilitate opus
erat, qua cervici vestra difficilimè persuaderi potest.*
For the receiuing of the *Christian Truth*, *humility*
must be a preparatiue; but that you hold a yoake
too vneasy for your neckes. Vpon which hee
presseth them farther: You can beleuee (saith
he) *Porphyrie* in his booke *de regressu animæ*; and
Plato shall haue credit in his assertions, that the
World, and *Sunne*, and *Moone* are lining creatures,
and haue soules: but when Christians tell you of a
Resurrection, you straight forget your selues, and
your owne *Tenents*. But what is the cause of this
diversity? No other surely so apparent as this;
Christus humilitate venit, & vos superbi estis: Christ
came humbly into the World, and you are proud.
This was also the very *stumbling block* of the
Jewes: They were so fastned to the earth, and to
the conceit of an *externall Monarchy* here below,
that it could never bee beaten into their braines
but their *Messias* should bee an *earthly Conquerour*,
who should advance his followers to bee *Magni-
fico's*, and *Rulers* over all the earth. This conceite
seemed also to haue possessed *Zebedees children*,
and therefore their mother must put in for a *pro-
mise* of places like to bee about our *Saviour* in his
expected temporall Kingdome; and the *Disciples*

Acts 1. 6.

after the Relurrection, were casting about some such matter: *Lord, wilt thou at this time restore the Kingdome to Israel?* So naturall a thing it is for flesh and bloud to plot for somewhat, especially how to become *great* here, howsoever it lose by the bargain hereafter. Thus we can obserue, (B.) and reprocue in others, but yet goe on to practise it, our selues, as though our *estate* and *case* were of a different nature; otherwise why cannot a *little* content vs, who shew our selues in the managing of that *we haue*, to be worthy of *nothing*? or why should a meane estate bee the subiect of scorne, sithence our *Saviours* choyce hath thus graced it in the *day of his power*, but that (as Saint *Augustine* hath it) *He was humble, but we are proud*? Should it not make vs tremble, to cloath our selues with the *Fleece*, and not feed the *Flocke*? make it dainty to trouble our selues with winning soules, which Christ hath purchased with his dearest bloud? plot more for a *poore preferment* here, then for a *Kingdome* hereafter? take the purple robe vpon vs, but turne off the *Crosse*, to be vndergone by any *Simon*, of *Cyrene*, whom wee happen vpon in the *way*, but that (as *S. Austin* hath hit the right veine) our pride looks *as cue vpon our Masters humilitie*? It is this *statelineffe* that makes vs vnlike our *Saviour*, and all his true *Disciples*, that haue followed him, and gone before vs. For to speake nothing of the *Fathers*, and those men (as it were) of another world, what is the reason wee come so farre short in *learning, gifts*, and *zeale* of our *Reformers*, and *Masters*, who haue gone (as it were) but yesterday

ster day before? Why is there such a *sensible decay* of Doctrine, and Discipline, among the best, but for that we *vye*, who should bee *greatest*, and not who should bee *holiest*, ayme more at the *esteeme of men*, then the *praise of God*, and still forget this lesson of our *Saviours humility*. Hee was humble in the *day of his power*; wee account our selues *disgraced*, if wee bee told fully of our faults. The remedy for all this is the *direction* which followeth. Thy people shall offer thee *free-will offerings with an holy worship*; which is the duty of the faithfull, and *second member* of my text, that followeth now in order briefly to bee considered.

7 Thy people] *Thy*, implyeth a *propriety*, *People*, a *Congregation*, at least a *multitude*: except the people be *Gods*, in vaine a *holy worship* is expected, and *singularity* in this thing is not so *acceptable*, or *fit*, as the *vnited deuotions of a Congregation*, or people. This people shall offer] Here is their *externall forwardnesse*, *exemplarie*, to drawe on others. They shall offer to *Thee*] Not to *others*, *Saints*, *Angells*, much lesse their *shrines*. Our Prophet seemes not to bee acquainted with any such doctrine. They shall offer thee *free-will offerings*] This is the *inward ground* which Hee especially here respecteth, that giueth to will and to doe, and onely *searcheth the hearts and reynes*. *With a holy wor[ship]*,] composed of *inward sincerity* and *outward decency*, according to the *first* and *second Commandement*. Thus I paraphrase the words as they lye in my translation. Those

that read it *otherwise*, may frame some other deductions, but in substance not much different. The vulgar *Latine* is here wholly wide from the *originall*, in rendering it *Tecum principium*, which the *Schoole-boys* of *Doway* (for their childish translation out of the *Latine*, credits them no further) construe, *With thee, the beginning*. The error (as it should seeme) of the *Greeke* gave some way to this, *μετ' ἐξ ἀρχῆς*, which divers of the *Ancients* afterward tooke for a ground to prove the *Eternitie* of the *Sonne* of *God*: but by a meere mistake, both in the pointing of the *Hebrew*, and then reading עִמָּךְ *with thee*] for עִמָּךְ *thy people*] and next, גִּבּוּרָה, which may signifie, *principality*, not *beginning* (as the vulgar) for גִּבּוּרָה, *devotionum*, saith *Pagmine*, and *Montanus*: *Spontaneorum voluntatum*, according to *Leo*. *Inda*; *Munster* & *Vatablus*. *Ingenuitatum*, addeth *Inim*, and the rest dissent not, which is sufficiently expressed in both our *English* translations: *Thy people shall bee willing, or offer thee free-will offerings*. It may bee (as *Maller* on my Text conjectures) that the vulgar mistooke ת for ח letters much alike, and so came in the difference. *Bellarmino* would faine justifie that reading, by chopping and changing points and letters at his pleasure, but his own men concur not with him. Such *Criticisms* (I knowe) are harsh in a *Sermon*, but the Text must bee cleared, that the ground bee sure. That which followes with an *holy worship*] some read, *in ornamento sanctis*, referring it to the *Priests Robes*, or garments: so *Moller* and *Paseaton*. Others in *decoribus*, or *decoris*
locis

In hunc locum.

locis Sanctuarij, in relation to *Ierusalem*, and the *Temple*, as *Bucer*, *Iunius*, and *Calvin*. *Saint Ierome* seemes to mistake דר for ר, and therefore in stead of בדרר קדש, reades בדרר קדש in the mountaines of holinesse, all which our last translation very well compriseth, *In the beauties of holinesse*. To fasten then vpon some certaintie: Two things may be hence gathered, as the *graces* and *luster* of all *Christian worship*; *Chearefulnesse* in the vnder-taking, & *syncerity* in the performance. Both which, as they concerne a settled *Church* or *congregation*, must be set forth vnto the world in regard of the place, the *Temple* appointed for that purpose, for the more *solemnity*. In respect of the *administration*, in *vestures* or *gestures*, or some *marke* of *difference*, which shall be thought fittest, for *decency* & *edification*, betweene the *Priest* and *people*. There may be a *holinesse* without *externall beautie*; and there is *externall pompe* enough, not grounded vpon *inward holinesse*. But such *unlawfull divorces* should not dismay vs, from a ready, and voluntary struiuing, for regaining, and maintaining, this blessed match of *beauty* and *holinesse*. This was Gods owne precept, three times repeated in one chapter, *Deut. 12*. The *free-will offrings*, and the rest of that nature, must not bee huddled vp in *private*, but brought to the place, which the Lord had chosen, and there must they *eate before the Lord*, and they must *reioyce in all that they put their hand vnto*, they, and their *households*, *vers. 7*. which is againe repeated to the like purpose, *vers. 12*. And yee shall *reioyce before the Lord your God, you, and your sons,*

and your daughters, and your men servants, and your mayd servants, and the Levite that is within your gates; And the third time at the 18. verse, and thou shalt reioyce before the Lord, in all that thou puttest thy hand unto. Surely, dulnesse, or murmuring, or coldnesse, or externall formalities aiming rather to please the world, or stop mens censurings, then proceeding of inward willingnesse, is so farre from acceptation at the hands of God, that hee pronounceth it worthy of all reproch and punishment. What a volley of curses are there thundred forth, Deut. 28. but when or for what offences, are they especially inflicted vpon Israel? The cause is plaine in the 47. verse, Because thou seruest not thy Lord with ioyfulnesse and gladnesse of heart for the abundance of all things. Agreeable to this, was dying Davids exhortation to his heire apparant Salomon, 1. Chron. 28. 9. And thou, Salomon my sonne, know thou the God of thy Fathers, & serue him with a perfect heart, and with a willing minde. The reason he addeth, is pressiue, For the Lord searcheth all hearts, and vnderstandeth all the imaginations of the thoughts; If thou seek him, he will be found of thee, but if thou forsake him, hee will cast thee off for euer. And what need wee in this point goe further, then this our kingly Prophets royall practice? Good God, how extaticall in this kind are the flashes of his deuotions? Sometimes, in chearing vp his owne dulnesse, Why art so vexed, O my soule, and why art so disquieted in me? Sometimes, in exciting others, O clap your hands together, blow vp the trumpet in the new moone, in our solempne assemblies, bring

bring hither the lute and harpe. The Church could never meet with the like invitations as his, O come let vs sing vnto the Lord, let vs heartily reioyce in the strength of our saluation: Let vs come before his presence with thanksgiuing, and shew our selues glad in him with Psalmes. And, O bee ioyfull in the Lord, all yee lands, serue the Lord with gladnesse; and come before his presence with a song. In the virgin purity of the Primitiua Churches deuotion, (when plaine Honestie was held the best policie, and formalitie without sincerity, as borrowed too scandalously from the stage, was denied institution and indultion into the Church of God) then these things were as religiously applied, as now they are often repeated. But the world is altered, though God, Heauen, and the way to it, remaine continually the same. The more too blame are those *humorous schismatiques*, that snarle at this, and the like *festiualls*, and are come now at length to that *Iewish nicenesse*, as to deny the dressing of meat vpon the Sabbath day; I say no more, from such the poore may expect poore *Christmases*. Another sort runne in opposition; to take vp all such times with *gourmandizing*, and *gambols*, in stead of these *free-will offerings* in the beauty of Holinesse; but neither of these are worthy to bee further mentioned. Our course must bee in the meane, according to *Nehemiahs* direction, Chap. 8. verse 10. *Who* when the people that returned from the captiuitie, wept at the reading of the Law which they had so carelesly transgressed: Goe your way, (saith hee) eat of the fat, and drinke the sweet, and send portions vnto them for whom

whom nothing is prepared. And his reason is remarkable: *For this day is holy unto our Lord, neither be ye sorrow, for the ioy of the Lord is your strength.* This course if we tooke, on such, and the like *Holy-days*, the fruit would appeare at length, in the *secret increase of the Faithfull*, which I have signified to be meant in that which followes.

8. *The dew of the birth is of the Wombe of the morning.*] The exact unfolding of which words, may yeeld matter enough for another Sermon: but I presume not so farre to trespassse vpon your patience, and therefore will onely touch them, and so conclude. The differences that at the first entrie doe here arise, are first, concerning the *readings*, then, the *sense*. In the reading, there growes a diversity both in the pointing, and words. For some would haue the kingly accent *Athnach* (which is here vnder the word *וַיִּשָּׂא* the morning) to supply (as vsually it doth) the place of a *colon*, or *middle distinction*: and then the reading may be (as our last translation hath it, with *Iunius*) *In the beauties of holinesse, from the Wombe of the morning*, and there stop. Others take it, as a note of the sentence onely inverted: so *Piscator*, *Munster*, *Moller*, and the most that I haue seene. And *Gesner* giues instances of this reading, which I follow without prejudice to the other. The vulgar here againe is strangely besides the Text. For in stead of, *From the Wombe of the morning, thou hast the dew of thy birth*, it hath it, (as the *Doway* renders it) *From the wombe before the day*-Starre I begate thee. No colour is for it, but from the
Greeke.

Greeke. I cannot stay to sift the ground of this mistake. Read but onely *Epiphanius* in his 2^d booke, the 65. *Hereſie*, againſt *Paulus Samofatenus*, and you ſhall ſee the inconvenience, of depending too much vpon other mens references, and taking vp things at the ſecond hand. That good Father in that place, conſerring all the Greeke copies, of *Aquila*, *Symmachus*, *Theodoſion*, the firſt and firſt edition; at laſt falls vpon the originall, which he ſets downe in Greeke letters with his owne interpretation, word for word, but his Hebrew is ſuch that I thinke few Iewes would ever vnderſtand, or acknowledge. For inſtead of מן הַבֶּטֶן *from the womb* he hath מִן הַבֹּקֶר *for the morning*, or *from the morning*.] מִן הַבֹּקֶר *for לוּ לֵךְ to thee the dew*.] *daily*. One word, which hee ſets downe as Hebrew for *dew*: And laſt of all for מִן הַבֶּטֶן *thy birth* hee hath put מִן הַבֶּטֶן, a word never heard of. Which I mention not for any diſgrace to that learned Father, who hath ſo well deſerued of the Church: but that it may appeare, how much wee are beholding to thoſe *Linguiſts*, that haue ſpent their labours, to make theſe fountaines more cleare for vs. For vpon theſe diuerſities of readings grew diuers expoſitions, ſome, referring it to the perſon of Chriſt, others, to his members. In regard of the perſon of Chriſt, *Tertullian* and *Iuſtine Martyr*, vnderſtand it of his Incarnation, as if by the womb of the morning, were meant the *Virgins womb*, wherein Chriſt was conceived without the helpe of man, and borne in the night before the riſing of the day ſtarre. *Meſſian* and *Onolien* miſlike not this, but deduce it

Lib. 5. aduerſ.
Marcion.
Dialog. cum
Triphon.

Vid. Moller.

Part. 1. q. 32.
art. 1. & ib.
q. 46. art. 2.

it in another manner. *Athanasius, Hilary, Ambrose, Augustine*, with most of the *Ancients* who follow them, interpret this onely of *Christs* eternall generation, and *Bellarmino* with *Gesner*, strives to make it available against the old *Heretiques*. In which case I say no more, but wee haue no need to depend vpon such *deductions*, but that *Aquinas* his rule is good (which *Calvin* of some hath been taxed for following) *Cum quis ad probandam fidem Christianam adducit rationes quæ non sunt cogentes, cedit in irrisorem infidelium; credunt enim quod huiusmodi rationibus inmitamur, & propter eas credimus.* Such arguments therefore are better spared, in a choyce of diuers more vrgent. In regard whereof, I take this, with the current of our later writers, to bee rather vnderstood of the propagation of the Church by the seede of the Word. Of which two things, are here intimated, first, their secret increase, as the *Morning dew*, which is found vpon the grasse; though no vapour or cloud appeares from whence it hath discended; and secondly, their multitude, which as the *morning drops*, in euery age more multiply, then man can take notice of. The Spirit of God therefore neuer ceaseth from the propagating *Christs Church*, though men neglect their duties, and all the world oppose it. And here I might take occasion to discourse how the Church is sometimes invisible, and yet ever fruitfull: sometimes, personated by *Hypocrites*, and yet springing still as the *Corne* among the *Weeds*, in persecution flourishing, in exile from one place, entrayned ever in another, knowne

knowne still to bee by her members, but onely knowne to God, how many the members be. But I perceiue the time hath prevented me. The application of the whole is: This is the day of *Christs power*, wherein we are to tender our *free-will offerings, prayers, praise, & thankesgiuing*, vnto the Lord of Hostes, in the *beauties of holinesse*, now he cometh downe vnto vs (as our Prophet speaketh) *like the raine into a fleece of wooll, even as the droppes that water the earth*. Let vs conclude therefore with the end of that same 27. Psalme, *Blessed*

bee the Lord our God, even the God of Israel,

which only doth wondrous things: And

blessed bee the name of his Maiesty

for ever; and let all the earth be

filled with his Maiesty.

Amen, Amen.



THE
FIRST FRUITS
OF THE RESUR-
RECTION.

A SERMON PREACHED
ON EASTER DAY, AT St
PETERS in the East,
in Oxford.

By JOHN PRIDEAUX, Doctor of
Divinity, *Regius Professor*, and Rector
of Exeter College.



OXFORD,
Imprinted by LEONARD LICHFIELD.
Anno Salutis, 1636.

THE
FIRST FRUIT
OF THE RESUR-
RECTION.

A SERMON PREACHED
ON EASTER DAY, AT
FATHERS in the Hall,
MEXICO.

By John P. ... Doctor of
... and Rector
of ...



OXFORD,
Printed by ...
1836.

THE
FIRST FRVITS
OF THE RESVR-
RECTION.

I. COR. 15.20.

But now Christ is risen from the dead, and become the first fruits of them that slept.

THis day is this Scripture fulfilled in our eares, (B.) and containeth the happiest tidings that ever was imparted to flesh and blood. For *fiducia Christianorum* (as *Tertullian* begins his booke de *Resurrectione carnis*) is *resurrectio mortuorum*. The chiefest string that *Christians* haue to their bow, is their vndoubted perswasion, that the dead shall rise againe. This *the truth* (saith he) *constraines* vs to *beleene*: this *truth* is revealed in Gods Word; this *Revelation* is no where exprest in shorter and plainer tearmes, then in these words of the blessed Apostle, which now I haue read vnto you. I shall

K

not

not need to wast time, or suspend your patience with an *over-logical demonstration* of the coherence with that which went before. It may suffice by the way, only to take notice of *First*, the Apostles auditory; *Secondly*, his manner of proceeding. His *Auditors* were the *Corinthians*, great *Critikes*, prone to *factious* and *emulations*, standing much upon their *Philosophy* and straines of *subtilties*, whereby the Apostles plaine course of teaching was contemned as vulgar, his person vnderualued, his *Followers* esteemed *weake* and *simple*, as his *apology* discouereth in the foure first chapters. Besides this, they had gotten a trick to bolster out one another, for what misdemeanour soever, and to vndergoe rather the frowne of any *forraigne iurisdiction*, then quietly to haue matters composed among themselues, chap. 5. and 6. And how could *this chuse* but draw on greater scandals, as quarrelling about *Virginity* and *marriage*, which should haue the *preeminence*? chap. 7. *Abuse of Christian liberty* to the overthrow of their weaker brethren, chap. 8. and 9. *Irreverent behaviour* both of men and women at *Prayers*, *Sermons*, and receiuing of the *Sacraments*, chap. 10. and 11. *Odious comparisons* betweene *Preachers* and *Linguists*, *tongues* and *miracles*, miracles and other *spirituall gifts*, as if any of these were our owne, or if other vse then to edify one another, from the beginning of the 12. to the end of the 14. chapter. No marvaile then if in a Church so tainted, some tell, out of their presumptuous profanenesse, to question al-

so

so the *Resurrection*: which, how the Apostle here meets with in this 15. chapter, may be noted farther as a patterne for *disputants* in *divinity* to imitate. For first hee comes not vpon them with Philosophicall *Quiddities*, or apocryphall *fragments*, to justify an article of such consequence. Nay (saith he) *I haue deliuered vnto you, first of all that which I also haue receiued, how that Iesus Christ died for our sinnes according to the Scriptures, and that he was buried, and that he rose againe the third day according to the Scriptures, verse 3.4.* The Scriptures therefore are the grounds, & foundation of Apostolike building. And that according to the Scriptures, all things came to passe, hee bringeth in *eye-witnesses*, verse, 5. 6. *Cephas the Foreman*, and if his word would not bee taken, an eleuen more of the same ranke to justify it. And in case also that these should bee excepted against, vpon a suspicion of partiality; there are ready *five hundred* brethren besides, which all saw Christ *at once*, after his Resurrection, and diuers were *alike* at that time to witnesse it. And least our Apostle might bee noted, as too confident vpon *heare-say*, last of all hee was *seene of mee also* (saith hee) *as of one borne out of due time, the last and the least*; but all comes to one, *for whether it be I or they, so we preach, and so yee beleeeued.*

But here the Corinthians might except, admitting these proofes as strong for the *Resurrection* of Christ: Doth it thereupon also follow, that our bodies shall likewise bee raised? Yes

(saith the blessed Apostle) otherwise there were no avoiding of those prodigious absurdities, *preaching and faith should bee vaine; the Apostles found false witnesses; the living, in their sinnes; the dead, perished; Christians, of all professions the most miserable.* Let a Scholler then gather the arguments, and he shall finde the first fairely *categorical*. That which the *Scripture* hath expressedly delivered, and so many eye-witnesses beyond exception are ready to avouch, must needs bee true without contradiction, and cannot bee denied without impiety; But *Scriptures* and *witnesses* are *clear* for *Christs resurrection*: therefore that is an argument beyond all exception. The second is *Hypothetical*, forcing a number of intolerable *absurdities*. If Christians are not to rise againe by vertue of Christs Resurrection, as Christ did; then the *Preaching* of the Apostles is a foppery, the *faith* of Christians vaine, the *forgiuenesse* of their sinnes, a fancy, the *hope* of their dead, a delusion, their estate in this life, beyond all others the most wretched; but such *inferences* are no way to bee indured; therefore it must be ever firmly held, that not onely Christ rose againe, but that Christians by vertue of his Resurrection, are also to be raised. Uncontroaleable therefore is this *minor proposition*, which the Apostle here assumeth, *But now is Christ risen from the dead, and become the first fruits of them that sleep.* I could not passe along this goodly *Field of Corne*. (B.) without plucking *some eares*, which were eminent above the rest: for where may a man

man presume rather then in such an Auditorie as this, where *Knowledge*, and *Humours* abound, and the Divell is most busie; that some are *proud*, and *factions*, standing vpon their gifts, to the vilifying and discouraging of their weaker brethren: others profane and peremptory, to reject all good order, irreuerently to abuse the Word and Sacraments, and turne all Gods graces into a *customarie wantonnesse*? On the other side, what hearers may be imagined to bee more vnderstanding of the *Apostles Logicke*, for setting of their own consciences against all *Atheisticall opposers*, and the profitable imparting of it to the strengthening of others? Every one therefore in his passage may rubbe out the *Corne* of such *eares* as hee liketh. I shall deale with the whole *heape*, which the Apostle hath here in good *measure*, and *running over*, shaken together, in this narrow vessell: *But now Christ is risen againe, and become the first fruits of them that slept.*

3. The words, as you see, of their own accord, fall asunder into these two parts. First, the *ground of our Resurrection*, in these, *But now Christ is risen from the dead.* Secondly, the *Fruits of this rising of Christ*, *And is become the first fruits of them that slept.* The first includeth the *cause*, the second the *effect*, of the greatest good that ever befell mankinde, Ioyne both together, and no Logicke ever instanced in the like *Enthymeme*: *Christ is risen againe, therefore we shall also rise.* That *Merchant* can never breake, who hath sold all to purchase this *Plot of ground*; and thrice happy is

Rom. 13.

that *beneficed man*, who hath so payed his first *fruits*. When the witty *Athenians* heard this doctrine of the Resurrection of the dead, *Act. 17.* howsoever some *Epicures*, and *Stoicks* gaine-sayd, verse 18. others *mocked*, verse 32. yet the wiser sort were desirous to haue it repeated againe, and certaine claue vnto *Paul*, and beleueed, of the Noblest and best ranke amongst them, as *Dionysius the Areopagite*, and a woman named *Damaris*, and others of both sexes, by their good example. Wee are all Christian *Peripatetiques* (B.) and therefore as our Apostle elsewhere admonisheth vs, *As is iustitia digneus de natione tua*, must walk honestly as in the day, and be armed against the *Epicurisme* and *Stoicisme* of such brutish opposers. Now the custome of the place will shortly call for a repetition, and I make no doubt, but many a *Denys* and *Damaris* will sicke to that which shall bee spoken. This is a day of good tidings, and better then the Lepers could bring to the almost starued *Samaritanes*, of the sight of their besiegers, and the plenty left behinde them, and therefore we should not doe well to hold our peace; for now is *Christ risen from the dead*] the ground of our former freedome and future happinesse, which commeth now in order to be first thought on.

4. But now is *Christ risen from the dead.*] If I did not purposely now abstaine from controversies, I could here from this particule *in*, referred to the word *amph*, now is *Christ the first Fruites*, take occasion to discusse against some needlesse muttering in these dayes. First, what became of the

Fathers

Fathers before the Resurrectiō of Christ? whether they were in *Limbo* (which *Bellarmino* in his sermons of the Resurrection, takes for a ground, and Rhetorically descants vpon) and many of the Fathers and Schōlemen giue way to it: or else enjoy the presence of God, in a degree of happinesse, competent to soules separated: as also from the word Christ, referred to *in xpo* Christ raised, to enquire whether this were done by his owne Power, as Redeemer, or else by Gods Omnipotencie, helping His inferioritie, as a distinct Agent, with that ability that he wanted in himselfe, for such an atchieuement. Besides, a doubt might bee also moued concerning the obiect raysed, whether it were the person intire, or natures disseuered; and if so, whether the Godhead, or manhood? or if the manhood, whether the body only, or Soule, or both, or how? The Schoolmen you know makework for such speculations, vpon the 3. of the sentences, the 21. distinct. and the 3. part of *Aquinas* the 53. question. The practice whereof we haue in *Abulensis* on the 22. of Marth. spending at least 24. disputations vpon this and the like curiosities. And lastly, quarrels might arise, and are pickt, from the words *in uero*, from the dead, what should bee the terminus, or bound, from whence the Soule of Christ returned, whether from *Purgatorie*, or the prison of the Patriarches? (as too many haue ventured to define) or from *Paradise*, or *Hades* of Blessed Spirits, as others would haue it; or that his descent was no farther then the graue, and the passion torments, as a third sort stiffly defend. But this dayes solemnity,

Apocal. 13. 8.

1. Cor. 10.

Ioh. 10. 17.

tie, houres compasse, places custome, your expectations, should bee wronged, to bee so entertained, being content (I trust) to take by the way in grosse. First, that the *Fathers* before *Christ*, and those that follow, like the *Cherubims* within the wayle, looke vpon the same *Mercy-seat*: For *Christ* was the *Lambe* slayne from the beginning of the *World*, in Gods immutable purpose, and therefore takes away the *sinnes* of the *World*, as well before, as after this *actuell Resurrection*. Brethren, I would not haue you ignorant (saith our blessed Apostle) that all our *Fathers* were vnder the cloud, and in the *Sea*; and were all baptised vnto *Moses*, in the cloud, and in the *Sea*, and did all eate the same *Spirituall meat*, and did all drinke the same *Spirituall drinke*; for they dranke of the *spirituall Rocke* that followed them, and that *Rock* was *Christ*. Secondly, that the *Person* of this *Christ* was raysed, the *Godhead* (one with the *Father* and the *Holy Ghost*, and the same *Actor* in all externall effects) reducing, and conioining the soule againe to the body, I haue power to lay downe my life and to take it. Thirdly, that this returne both of soule and body, was from the state of the dead, by loosing the fetters of death and *Hell*, in which it was impossible hee should be with holden, *Acts 2. 24*. This may satisfie for the present, those that can content themselues to bee wise with sobriety. My progresse therefore shall rather touch on these especiall passages, that concerne the *mayne*. First, how this *resurrection* of our Sauour in the old *Testament* was prefigured and fore-prophesied. Then, how manifestly fore-told by

by *himselfe*, and shrewdly feared by his *persecutors* before his death: Afterward, how vncontrolably witnessed, both on the *present* day, when it was done, as also in the *forty dayes*, wherein hee conuerſed with his Disciples, before his *ascension*. For this especially maketh for the ſetling of our Faith in this *grand Article*. This is *opus diei*, the work of the day, which Satan cannot endure wee should take due notice of: we are all negligent (beloued) & need remembrancers to mind vs of that which we knowe in the most receiued points of Christianity: 'tis to good purpose therefore, though no new thing may bee brought to informe the vnderstanding, to ſet the meditations notwithstanding on working, to recount with *Selah's* and *Halleluiah's*, *Tehillah's*, and *Tephillah's*, all praises and thankſgiuings for the infinite benefites we haue receiued.

5. And here for the *old Testament*, if the bringing of *Ioseph* out of the *pit* and *prison*, *Moses* from among the *flags*; *Samsons* riſing at mid-night from the middeſt of his enemies, and carrying away the gates of *Gaza* on his backe: the quitting of the *three Children* from the *Furnace*, and *Daniel* from the *Lions denne* (which the *Fathers* take as *Types* of the *Resurrection*) should be called in question; I shall proceed more *urgently*, to demande with *Iſaiah*, *Who was he that came from Edom* with *died garments*, from *Boſrah* glorious in his *apparell*, and *travelling in the greenes of his ſtrength*: What is meant by his *treading the Wine-pretſe alone*; and *ſaying* all his *rejoynt* with the *blood* of the *trampled*,

trampled, but the victorie of Christ ouer death, and hell, in this day of his Resurrection? This the Father himselfe acknowledgeth, Psalm. 2. 7. *Thou art my beloued Sonne, this day haue I begotten thee.* which according to the Apostles comment, Acts 13. 33. is referred not to his *Eternall generation*, or *temporall incarnation*, but to this (*hodie*) of his resurrection. Of the same, the Sonne interprets the being of *Jonas* in the Whales belly, Matth. 12. 39. And who knowes not that the holy Ghost by two Apostles, both Saint Peter and Saint Paul, denyes that Text in the 16. Psalme, *Thou shalt not leane my soule in hel*, to be properly meant of David, but principally, (though Typically) of that holy One, who lay not so long buried as to see corruption. Such evidences the old Testament affords vs, which are notwithstanding but *glimpses*, and *shadowes*, in comparifon of those wee haue in the New; where it is obseruable as a thing extraordinary, that *this article* is cleared more, then any of the rest. That the Disciples might no way doubt of it, hee foretells them in plaine tearmes, Matth. 20. 18. *Behold, we goe vp to Ierusalem, and the Sonne of man shal be betrayed vnto the chiefe Priests, and vnto the Scribes, and they shal condemne him to death, & shal deliuer him to the Gentiles to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.* And how soeuer the Jewes tooke advantage of a speech of his to this purpose, *Destroy this temple, and in three daies I will raise it vp*, Ioh. 2. 19. and made it the chiefe ground of their accusation against him, Matth. 26. 61. Yet their importunity with

with *Pilate*, to haue his Sepulchre sealed, and their care to set a watch about it, of their owne faction, discouered their more then suspiſion, that hee might riſe againe, as they remembred that it was giuen out when he was aliue, that hee had foretold himſelfe. All theſe aſſurances before his Paſſion, make for the certaintie of his Reſurrection. But greater evidences follow after, that admit no deluſion. If a man ſhould but deale with the ſee'd *Ianizaries* of the *High Priests* and *Scribes*, vpon their owne grounds, their owne teſtimonie were enough to convince them. His *Disciples*. (ſay they) *came by night, and ſtole him away while wee ſlept. Mentita eſt iniquitas ſibi.* O the ſortifhneſſe of humane policy, when once it be- ginnes to tamper againſt the determinate counſell of the Almighty! His *Disciples*, a few, and ſilly vnarmed men, that wore at their wittes ende, to thinke what ſhould become of themſelues, a poore ſort of ſcattered ſheep of a ſmitten Shepheard, that fled from him when hee was yet aliue, would they vpon the ſuddaine bee ſo hardy, as to venter their deareſt liues, to recouera mangled carcaſe, in ſo deſperate a piece of ſervice, ſo vnlikely to take effect, ſo hazardouſe to the vndertakers, ſo little beneficiall, if they had ſucceſſe? why had they not then attempted to doe it (as *Chryſoſtome* well obſerueth) the firſt night, before the Guard of *Souldiers* was ſet: for the text is plaine, *Mat. 27. 62*. It was the next day following his funerall, before the ſouldiers came, and ſo long the ſtone and ſcale had remained vntouched. To omit the vn- likely

Mat. 28. 13.

Tom. 10.
Rom. 16.

Mat. 27. 52.

likelihood of *unbinding* him, and leauing the *linnen* clothes behinde, in a case requiring so much dispatch; they are manifestly taken in their owne tale: For if the *Souldiers were asleep* (as they blanch the matter) *quomodo furtum viderunt?* (sayeth *Rhemigi*us out of *Saint Augustine*) how could they witnesse that his Disciples stole him? But if they were waking and saw it, what letted them to hinder it, and apprehend the attempters? No: if they had made enquiry, and desired to be rightly informed, many in *Ierusalem* would haue told them of *opening* of other *grau*es besides this, for company, and that of knowne and *holy Saints*, long before that time buried, and their bodily appearing vnto diuers, to shew there was somewhat more then the theft of a few poore *fishermen*, which was accompanied with the strangenesse of so great a *miracle*. All which circumstances notwithstanding, might bee spared in regard of the *proofes* that *followe*, which doubtlesse are so distinctly registred by the Penmen of the *Holy Ghost*, not to betaken in *grosse*, but particularly considered, for the stirring vp of our faith and deuotions.

6. Some later Divines, for order and *memory*, ranke them into *Apparitions*, and *Testimonies*. His *appearances* afore his Resurrection were either the *same day* it was done, or in the *forty dayes* following, before his Ascension. The same day, wee read that he appeared *fue times*. To *Mary Magdalen*, out of whom hee had cast *seuen Diuels*, making so notorious a *Convert*, the first *Evangelist* of his Resur-

Resurrection, Mar. 16. 19. To her againe, and the other *Mary*, admitting them then to touch his feete, and wor^{sh}ip, and to carry newes thereof to the Disciples, Marh. 28. 9. Thirdly, to *Cleophas* and his fellow, as they were going to *Emmans*, instructing them first as a stranger in this very point, and afterward, discovering himselfe in breaking of bread, Luk. 24. Fourthly, to *Cephas* or *Peter* alone, as you haue in the fift verse before my text. And last of all, to all the *Disciples*, (*Thomas* onely wanting) where they were assembled together, the doores being shut, shewing them his hands, and his side, for their more assurance, that it was no delusion; and taking them so together, that if one would not trust his owne eyes, he might bee confirmed by his fellowes, who saw it as well as himselfe, Iohn 20. 19. So speedily, the very same day, with such evidence, so often, was the Article of the Resurrection confirmed. In the forty daies after, we haue sixe of the like appearances. To the Apostles, (and *Thomas* being among them) eight daies after, whose doubting gaue occasion for the farther instruction of all, Iohn. 20. 27. To *Peter* and sixe more of the *Disciples*, as they were a fishing at the sea of *Tiberias*, Iohn 21. 2. To *James*, (as some conjecture) for the strengthening him against his martyrdom, being the first of the Apostles that was to suffer, Acts. 12. To the eleven *Disciples* vpon a mountaine in *Galilee*, to make good that he had promised by the women, Mar. 28. To more then five hundred brethren at once, mentioned here by our Apostle. And to all those

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Luk. 24. 11.

last of all, that were present at his ascension, from the mount of Olives, *Actes 1.* To which eleuen Apparitions, before his *Ascension*, if we add that to Saint Paul *Actes 9.* it will make vp the full dozen or *Lury*, to *quit* our cause, and cast opposers. But if apparitions should seeme to any too subiect to counterfeiting, we haue a cloud of witnesses besides to confirme it. From heaven, of *Angels*, *Hee is risen, hee is not here*, satisfie your owne eyes, *come see the place where the Lord lay*, *Matth. 28.* From women in earth, who were vnlike in such a case to vent a gull, because they scarce beleued it themselves, *They haue taken away* (saith *Mary Magdalen*, who little thought of his rising) *the Lord out of the sepulchre, and I know not where they haue laid him*, *Iohn 20.* From the Disciples, who had eyes enow vpon them, to tripe them for sayling in the least circumstance: whereupon they esteemed the first relation of the women, as idle tales, before experience had taught them that the Lord was risen indeed, and had appeared to *Simon*, *Luk. 24. 34.* These things were so fitted, so euident, so manifest on all hands beyond exception, that impudency it selfe might stand amazed, not daring in any sort to disauow it. It was made apparant to *Iewes* and *Gentiles* of both professions, to *Disciples* and *Souldiers*, *Clergy* and *Laity*, to *men* and *women*, both sexes were satisfied, in the *Evening* and *Morning* no time excluded. In the *garden*, vpon the *way*, in the *Citty*, at the *sea*, vpon a *mountaine* in *Galiley*, vpon another, overlooking *Jerusalem*, within *doore*, without, no place ever shunned.

thunned. They could not bee deluded by *heare* say, for their eyes saw him, a *mist* was not cast before their eyes, for their *eares* heard him. As neere as might be he came to their *smelling*, (of such a sence were fit to discern in such a case) for hee *breathe* vpon them, they beheld him *eat* and *drinke* with them, of such meate as was by *miracle* provided for them; wherein *touch* might haue his portion in the discouery. But more then all the rest, he shewed them his *hands* and his *side*, told them, that a *spirit* could not haue *flesh* and *bones*, as he had; wished them to *handle* him, caused *Thomas* to thrust his *hand* into the *wound* in his side, for his owne and the fuller satisfaction of them all. It were strange therefore that *touching*, and *handling*, the sence of *feeling* so often, so freely, by so many admitted, to make *experiment* about it's proper object, should in so maine a point bee deluded. Out of all which *premises* you see the Apostles *conclusion*, and the ground of our faith inferred in the very words as my text hath it: *Now is Christ risen from the dead* which I haue laboured so fully to declare; not so much to convince *opposers*, as to confirme the weake *belieuers*.

Luke. 20. 22.

Luke. 24. 29.

7. For here I make no doubt (B.) but all good *Christians* will bee forward for application to themselves. Some vpon the consideration of Satans absolute overthrow, *hells* harrowing, *deaths* swallowing vp in victory, will follow the conquerours triumphs, with their heartiest acclamations. Others in a sort dejected, with the meditation of his former *passion*, will now chere

Psalm 75

Psalm 75.

vp their thoughts in this glorious amends; As the *Israelites* for their escape from *Pharaoh*, *Deborah* for the defeating of *Sisera*, the *Israelitish* women for the overthrow of *Goliath*; expressed their exceeding joy in *psalms*, and *thankes-givings*: Much more every one in this case, should turne sacred *Poets*, and make holy *Anthem*s, to their owne foules and consciences, to celebrate the solemnity of this *Feast*. O what joy must it needs be to a good heart, to recount, that when the *Devill* and his *complices* had spit all their venome, against the only meanes of our Redemption, when they had (as they supposed) taken the *Lion* in a *trappe*, delivered him to the Iaylor *Death*, (if I may so speake) without *bayle* and *mainprise*, shackled him sure with bolts and seale, for ever stirring to disturb them againe; That then the Lord awaked as one out of sleepe, and like a *Giant* refreshed with wine! He smote his enemies in the hinder parts, & put them to a perpetuall shame. Then the huge *Stone* was rolled away, the *Seales* broken, the *Guard* frightened, the whole *plot* spoyled. What ayled thee, O thou *Earth*, that thou so trembledst, and thou *Stone*, that thou wast so driven backe? yee *Souldiers*, that yee fled like cowards, and yee *graves* of the *Saints*, that yee could not keepe in your dead? It was the Lord that returned from the slaughter, leading *captivity* captive, and now hauing dranke of the *brooke* in the way, lifted vp his head to be Ruler in the midst of his *enemies*. Long was it before his dearest *Followers* could bee possessed with this truth; but ha-

uing

uing once the hynt, how their hearts burned with-
in them to impart it to others. *Mary ranne* to
bring the Disciples word: *Peter and John ranne* to
see whether it were truth or no. The two Disci-
ples could not rest in *Emmaus*, (howsoever like
to be benighted,) but back they must the same
houre to Ierusalem, to acquaint their fellowes
what had befallne them in their walke: Their fel-
lowes prevented them with the same newes, be-
fore they could haue time to speake. Amongst
all which congregations, no doubt but the *blessed*
Virgin his mother bare the most affectionate
part, which notwithstanding is no where here
mentioned: to shew, that this spirituall Iubile was
beyond the taking notice of the neereſt earthly
relation. No (B.) we need not faine the *Suns dan-*
cing, or *Hermes vision*, or *Paschasinus* holy well that
was filled of his owne accord every *Easter day*, or
the annuall rising, as vpon this day, of certaine
bodies of Martyrs, in the sands of *Agypt*, which
some frivolously maintained, to amplify the glo-
ry of this Resurrection. *Aquinas* giueth fīue rea-
sons of it: The commendations of Gods Iustice,
which was to recompence so great humiliation
with the like exaltation: the strengthening of our
faith: the assurance of our hope: the reforming of
our liues: the complement of our Salvation. Hee
might haue added for a sixth out of the blessed *A-*
posle, His mightily declaring himselfe to bee the
Sonne of God, *Rom. i.* But all these are in a man-
ner comprised in the part of my text that fol-
loweth, being the effect and fruit of Christs Re-

Mat. 28. 8.

Ioh. 20. 3.

Luk. 24. 33.

Luk. 24. 34.

p. 3. q. 53. art. 2

urrection; which succeedeth now in this place to be likewise discussed.

8. *And become the first fruits of them that slept.* I cannot more fitly enter vpon this second part of my text, then with the words of the Psalmist, *When the Lord turned againe the captivity of Sion, then were wee like vnto them that dreame: As old Iacob at the relation of his sonne Iosephs being aliue, Gen. 45. the newes was beyond expectation so good, that he tooke it for a dreame, rather then a true narration. Then was our mouth filled with laughter, and our tongue with ioy. Then said they among the heathen, The Lord hath done great things for them, yea the Lord hath done great things for vs already, whereof wee reioyce. The ground whereof is this, whereof I am now to speake: Christ is risen from the dead, and is become the first fruits of them that slept. Ex. 10. made, become, not in acceptation only, in regard of Gods mercy in admitting his sufferings for our sinnes, but by desert also, in satisfying the iustice of God the Father, and paying the utmost farthing, wherein mankind had runne into arrearages. Become the first fruits.] Like vnto that is the old Testament sanctifying all the after harvest, not of all without a difference, lying vnder deaths custody, but of the that slept in expectation of him before this Resurrection, those that follow, who shall awake by vertue thereof, & as members follow the Head. Our bones lay scattered before the pit (saith David) like as when one breaketh by beneath wood vpon the earth. And now, Some of man, thinke it shau that these bones can liue.*

Psalm 126.

Leu. 23.
Rom. 11.

Psalm 141. 8.

Ezech. 37. 3.

I haue warrant to prophecy vpon them that they shall liue, and to make good what I say, out of this ground of our *Apostle: Christ is risen from the dead, and by vertue of this resurrection they shall surely liue.* You know (B.) by that which hath beene spoken, the *antecedent* being cleared, that *Christ is risen againe*, the *consequent* might be called in question, (& is by *Faustus Socinus*) how thence it should follow that wee shall also bee raised? This the *Apostle* wisely foresaw, and therefore maketh it good, by three invincible arguments. Two are couched in these few words, *Hee is become the first fruits of them that slept.* As the first fruits are accepted, so the whole masse speedeth, and those only that *sleepe*, shall haue a time to awake. The *head* above the water, the *members* can never bee drowned. The third argument in the two next verses following, is of like force: *As by man came death, so by man came the resurrection, and if in Adam mans nature offending, became the prisoner of death, why in the same restored by the Son of God, that assumed it to that purpose, should not all in the like sort be made aliue?* It is true that some *bodily* rose againe before this *Resurrection* of *Christ*, as in the old Testament, the *widowes sonne* of *Sarepta* raised by *Elias*, the *Sunnamites son* by *Elisha*, and another also at the touch of the same *Prophets bones* in the Sepulchier, long after he was buried: as also in the New, the *Centurions daughter*, the *widowes sonne* of *Naim*, putrified *Lazarus*, the brother of *Martha* and *Mary*: But the case betweene their *Resurrection* and *Christs*, is much different.

*De Christo
Seruat. p. 2.
cap. 3.*

First, in the *Effect*, these rose not to live immortally, but to die againe, as the *Schoolemen* giue the reason. Secondly, in the *efficient*, Christ rose by his *owne* victorious power, but these by vertue of *this Resurrection of Christ*, as our reformed Writers more fully haue declared.

9 The order in which this shall come to passe, and *how* the dead shall bee raised, what difference there shall bee betweene these corruptible carcases of ours, and the same refined by this Resurrection, how in the Resurrection, one starre shall differ from another in glory, and what shall become of those that are found *living* vpon the earth, at the Lords comming, is fully added by our *Apostle*, in that which followeth my text, but without the compasse of my intended scope. These texts sufficiently illustrate the point I haue now in hand. Christ is the *beginning*, the *first borne*, Colos. 1. 18. the *first begotten* of the dead, Apoca. 1. 5. The *sayth* in whose Resurrection shall saue vs, Rom. 10. 9. And therefore if wee belecue, that Iesus diad, and rose againe, *even so* them also which sleep in Iesus, will God bring with him. Which conclusion is in the words of the Apostle, 1. Thel. 4. 14. And this he so insisteth vpon in all his trialls, as though the Creed of a Christian had consisted of no more articles. In his tossing betweene the *Pharisees & Sadducees*, Men and brethren (saith he) *I am a Pharise*, the sonne of a Pharise, of the hope & Resurrection of the dead I am called in question, Act. 23. 6. After, before Felix the Governor, I haue hope towards God, which they themselves allow, *that* there

there shall bee a resurrection of the dead both of iust and vniust, Act. 24. 16. before Festus and Agrippa, Why should it bee thought a thing incredible with you, that God should raise the dead? Chap. 26. 6. And hauing therefore obtained helpe of God, I continue this witnessing both to small and great, saying none other things then these which Moses and the Prophets did say should come, that Christ should suffer, and that hee should be the first that should rise againe, and should shew light vnto the people and to the Gentiles, verse 22. 23. Hee had reference no doubt to that of *Isaiah*: Thy dead men shall liue, together with my dead body shall they rise: awake & sing, yee that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast forth her dead, Ch. 26. 19. But what seeke we a surer discharge, then the Master himselve of this first fruits Office affords vs, *I am the Resurrection, and the life*: Hee that beleeueth in me, though hee were dead, yet shall he liue? *Ioh. 11. 25.*

10. For farther amplifying of this point, I will not spend much time, to take notice of the ancient heresies concerning it, reduced to five heads, and refuted by *Alphonsus de Castro*. The first (granting the soules immortality) denied onely the bodies restoring, as *Simon Magus*, and his adherents, the *Ophytes*, *Valentinians* and *Carpocratians*. The second, admitting the Resurrection of the body, imagined it to bee so altered, and turned to a *Spirit*, that it could not bee said to be the same. To refute this fancy, wherewith *Eurychus Bishop of Constantinople* much troubled the

Paschal. 2.

Church, *Gregorius* (before hee had the title of *Great* or *Pope*) made a journey thither from *Rome*, and handled the matter so wisely before *Tiberius* the Emperour, that *Eutychus's* book *de Resurrectione* was adjudged to the fire. A fit dispatch also for the Divellish pamphlets of *Ostorodius* and his damnable associates, which now in this Sunnes shine of the Gospell, (among diuers farre worse) set a broach the same opinion. And the *Arminians* (as the world seeth) are too ready to take after them. The third heresie is laid to the charge of *Origen* by *Theophilus Alexandrinus*, as though hee should hold the *Resurrection of the Bodie* with such a clause, that after it had risen once, and so flourished for certaine ages, it should againe bee dissolued, and brought to nothing: but *Epiphanius* cleareth *Origen* for this, burthening him with the flatte deniall of the *Resurrection of the body*. In regard whereof, *Alphonsus* will credit neither of the relators, because their testimonies (faith hee) concerning *Origen*, doe not agree. As little heede is to bee giuen to the imputations of *Guido Garmelitanus* against the *Arminians*, putting on them, that they hold *Christ* rose vpon the *Saturday*, which *Alphonsus* makes the fourth Heresie. For who findes not by *Fryer Waldensis*, and *Widdisford*, against *Wickliffe*, *Peter Cluniacensis*, against the *Petrobrusians*, *Bernard of Lutzenburg* and others, against the *Waldenses*, what small trust is to be giuen to such relators, when the Authors cannot be had, to speake for themselves? Last of all, there wanted not those who affirmed, that in the

the Resurrection no women should bee found, but all then should bee turned into men; abusing that place of the *Apostle*, Ephes. 4. 13. of the growing of a l vnto a perfect man, vnto the measure of the fullnesse of the stature of Christ. But Saint Augustine elegantly refutes them *De civitate Dei*, lib. 22. cap. 17. interpreting man in that place to include, as *homo*, both sexes, and wittily concluding out of the 22. of Matthew, where our Saviour tells vs, that in the Resurrection they neither marry, nor are given in marriage: *erunt ergo qui vel nubere hic solent, vel ducere uxores, sed ibi hoc non faciunt.* Therefore shall then (saith he) bee the parties which on earth were married, or marriageable, but there they shall bee freed (as the *Angels*) from any such relations of man and wife. Now partly to giue some satisfaction to curious demanders, but more I thinke out of their itching humours, to make worke for their wit; the Schoolemen haue presumed to define of the qualities of those that shall rise againe, of their stature, age, place, appearance, crownes, and coronets, more then our *Apostle*, after his returne from the third heauen, ever thought fit to acquaint vs with. To better purpose a great deale the *Fathers* presse this point; *Iustine Martyr*, *Athenagoras*, & *Tertullian*, to convince the *Gentiles*; *Irenaus*, *Ephrem*, and *Augustine*, to stop the mouthes of *Heretikes*; *Gregory Nisene*, *Chrysostome*, *Cyprian*, and *Ambrose*, labour especially in a concionatory and *Paraneticall* kinde of straine (wherein they were excellent) to settle the conscience, perswade the will, and strongly

to worke vpon the affection. Saint *Hierome* binds himselfe against the particular errors of *Iohn*, Bishop of *Ierusalem*: *Damasen* the Greeke master of the *sentences*, is full of collections out of the *Ancients*. *Lactantius*, *Prudentius*, *Hilarie* and *Paulinus*, tooke a delight to hallow their *divine* straines in Poetrie with so sacred a subject. *Sedulius* thought it not enough to intitle the memorable *Story* of the Bible, which he had comprised in verse in foure bookes, *Opus Paschale*, *Easter worke*: but needes hee must repeate the same againe in *prose* vnder the same title; which the last *Bibliotheca Patrum* hath now also taken in, from the Library of *Peter Pitheus*. The time allotted will scarce giue leaue, to point but at the scope of each of them. They never thought this doctrine of the *Resurrection* enough repeated, or sufficiently taught, or learned. Their Philosophicall answeres out of the grounds of the *Physickes*, to shew the *possibilitie* of it, their *reasons* borrow'd from the *Ethickes*, to proue how it stands with *conueniency* and *iustice*, and their excellent *similitudes* of the *Phoenix*, *corne*, the *rising* of the *Sunne* after his *setting*, and the like to illustrate the same, are testimonies of their extraordinary learning, paynes, and piety, and patternes for vs to follow, in the due consideration of so Sacred a *Mystery*.

II. But alas (B.) our thoughts (for the most part) are taken vp with other matters: the commonesse of this great treasure, makerh vs all to vnder-value it; wee can talke of it vpon occasion,

acknowledge it to bee an especiall *Article* of our *Creede*, brand with the deserued note of *Infidell*, him that in any sort should *question* it: and yet come too short (God wot) in the due esteeme of our *Saviours* conquest of death, the primarie and meritorious cause of it, or of the vertue of the *first fruits*, whereby the whole *masse* is hallowed; or the happy condition of those, who are not *dead*, but *sleep*, and reposed in their graues, as in a bed, at the voyce of the last *Trumpe* to awake againe. Surely our *Apostle* accounted all things but *drosse* and *dung*, in regard of this Knowledge of *Christ*, and the power of his *Resurrection*, *Philipp. 3. 10.* But our avernesse, and neglect is such in this behalfe, that I feare me, such *spiritual themes* are least studied vpon, and the Apostles price of this knowledge, amongst the *wittes of this age*, held somewhat too deare. The consideration of our Forefathers *devotion*, should set an edge on our *dulnesse*. Good God! what adoe there was betweene the *East Church*, and the *West*, about the precise *time* of this solemnitie? All were for the thing, but the *emulation* was about the time, who in every circumstance should be most *exact*. Pope *Victor* and his adherents were for the *Sunday*, in regard that it was the day of the weeke, that our Lord rose from the dead. *Polycarpus* and those of the *East Church*, tyed themselves to the time of the *Iewish Passouer*, which might fall vpon any day of the weeke besides. These pretended *traditions* from *Iames* and *Iohn*: the other from *Saint Peter* and *Saint Paul*: And when *Irenaeus* and other

good

Good men that interposed, were not able to take vp the matter, the Councell of Nice became so farre *Vmpyre* for the Sunday, (as wee finde related by *Athanasius* and *Eusebius*,) and *Constantine* the Emperour, so strongly backed it with his Imperiall letter, (which is yet to shew in *Socrates* and *Theodoret*) that the not-conforming to the *Councils* ordering in that behalfe, was made a branch of the *Quarto-desimanian heresie*. How justly this was done, and vpon what grounds, I censure not; those that desire to bee farther informed in the point, may read what *Hospinian de origine Festorum*; *Bellarmino in his 3^d booke de cultu Sanctorum*, cap. 12. *Morney* in the beginning of his booke of the *mysterie of iniquity*, haue gathered out of the *Ancients*: only I may not omit that which a *Reuerend Bishop* of our Church hath farther obserued: Should wee esteeme so highly of *every Lords day*, that it may not be *prophaned*, or (because it is *de iure diuino*) by the Church altered? And should *Easter day*, which containeth the *ground* of the *change*, from the *Iewish Sabbath*, to our *Sunday*, the *archetype* (as he calls it) or the *prototype* of all *Sundays* in the *yeere*, bee in any sort scantied of its due celebration? What should I speake of the *Cycli Paschales*, or the *golden number*, sent by the *Alexandrians* to the *Romans*, as a rare invention in *golden letters*, for a *directiue Calender*, to find out the true seat of *Easter*, when *Hyppolitus* the *Martyrs Prime* (for now we so commonly call it) was found *erroneous*? *Dionysius* (also a *Martyr*) and *Bishop* of *Alexandria*, was ready to mend it; and as farther
pro-

procelle of time discovered any sensible difference, there wanted not care and study to set all right againe: so *Eusebius* corrected *Dionysius*, *Theophilus* of *Alexandria*, *Eusebius*, *Prosper*, *Theophilus*, *Victor* of *Aquitaine*, *Prosper*, *Victor Capuanus*, and *Dionysius Exiguus*, the former *Victor*. And when about the year 454. neere vpon the Council of *Calcedon*, *Easter* fell so high in *Aprill*, that that they doubted they were in the wrong, what adoe keeps *Leo* in his Epistles to *Paschasius* of *Lilibaum* in *Sicily*, to *Julian* Bishop of the Ile of *Caos*, to the Emperour *Martian* himselve, and his wife *Eudoxia*, to sollicit *Proterus*, Bishop of *Alexandria*, to set all right againe. Where I enquire not why the *Ropes infallibility* should not serue him to keepe a true account in Ecclesiasticall matters, as well as others? The like thing fell out in Saint *Ambrose's* dayes, and likewise in the time of *Innocent* the first. Vpon which occasion, we haue that Fathers 83. Epistle, to the BB. of *Emilia*, and *Innocents* letter to *Aurelius*, Bishop of *Carthage*, intreating him to call a *Synode*, that the matter might be more fully bated. So highly they valued this times solemnity, in regard of the first fruits consecrated in Christs Resurrection, that they held the sayling in the smallest circumstance, a note of ingratitude, and a kinde of sacriledge. To prevent therefore such inconveniences in calculation, the taske at length was layd on those of *Alexandria*, as held the best *Mathematicians* after *Ptolemies* time. And hence we haue the *Paschales*, as yearly *Almanackes* sent abroad by them, to inform all other

other Churches, and maintaine vniformitie. *Ensebius* mentioneth some of these Epistles, sent first by *Dionysius* even vnder the persecution. Three of that kinde are now extant vnder the name of *Theophilus Alexandrinus*, translated into Latine by Saint *Hierome*, and lastly reprinted in the last *Bibliotheca Patrum* at Colen, containing, besides the evidence of the custome of keeping Easter, matter well worth the reading. And to intimate that onely, which time will not suffer mee farther to enlarge, a man shall hardly turne over the *Ancients*, but euer and anon hee shall fall vpon *Sermons*, or *Homilies* for Easter, *questions* and *answers* concerning the exact forme of keeping Easter: *Hymnes* and *Anthems* composed for the celebration of Easter: *Facts* of greatest consequence referred, as Baptizing of the *Catechumeni*, *Absolving* of the *Excommunicated*, *Receiuing* of the *Lords Supper*, in most solemne manner; and all for the honour of this great Day. The feast of *first fruits*, this *rosh hashanah*, (containing many mysteries, besides common solemnities) this holy time of Easter: It is strange, to obserue how many bookes wee finde written together, by the most devout men, even in times of persecution, by *Anatolius Bishop of Laodicea*, *Theophylus*, of *Casarea*, *Bacillus*, of *Corinth*, *Melito*, of *Sardis*, *Ireneus*, of *Lions*, *Hypopolitus*, the Martyr, and the great Doctour *Clemens Alexandrinus*; and all for the due maintaining of this custome of keeping Easter. *Chrysostome* deposed, and *Athanasius* wanting a fit place, would needs

needs notwithstanding *keepe Easter*: the one, in a spacious *roome* built for the *publike Baths* of *Constantinople*; the other, in a *Church* at *Alexandria* not consecrated: So hainous a matter they thought it to neglect the due observing of *Easter*.

12 And to come at length to our owne selues, and customes, derived from sacred antiquity, what meanes our preparation by a *Lent-fast*, the solemne repetition of these *Easter Sermons*, rather then any other, the extraordinary *concourse* to the *Lords supper*, at this time of the yeere especially, but to draw vs by all circumstances, to reckon with him for our *Easter duties*, that hath so effectually payed our *first fruits* for vs, at this holy time of *Easter*? What these duties are, our Apostle elsewhere sheweth. As Christ was raised vp by the Glory of the *Father*, so wee also should walke in *newnesse of life*. And if wee bee risen with Christ, why seeke we not those things which are above? Col. 3. 1. Our dulnesse in our vocations, deadnesse in our deuotions, *saintnesse* at the approach of death, and the graue, are arguments that these *Resurrection Sermons* cannot be too often repeated. Wherefore, brethren, be ye stedfast and *immoveable*, alwayes *abounding* in this worke of the *Lord*, for as much as you know that your *labour* is not in vaine in the *Lord*. For what crosse or temptation can amaze a Christian soule, that can make but the true vse of this short text, *Christ is risen againe, and become the first fruits of them that slepe*. Turne such a man to fight with beasts, after the manner

Rom. 6. 4.

of

Iob. 19.

of men; present before him the *stake* or torture, the assurance of his restoring by the *Resurrection*, is a *superseas* to him in all his trials. Vpon this assurance he will professe with old *Ignatius*, that it belongeth to Gods *wheate*, to be ground with *beasts teeth*: he will resolutely, with Saint *Laurence* on the *Gridiron*, offer both *sides* to bee *broyled*. In losses, in sicknesse, in disgraces, in all assaults of *Satan*, in the pangs of death, hee will bee alwaies repeating with *Iob*, I know that my redeemer li-
ueth, and that he shall stand at the latter day vpon the earth, and though after my skin, wormes destroy this body, yet in my flesh shall I see God. Last of all, in the death of our parents, and children, brethren, sisters, or friends, or any other, who are neere and deare vnto vs, what comfort so present as this, so surely grounded, so fit to be applyed, That *Christ* is risen from the dead, hath satisfied the vtmost *far-thing*, hath broken vp the prison, turned the death of the faithfull into a *sleepe*, out of which, by vertue of his *Resurrection*, they are to awake againe, vnto a farre more happy estate. Seeing therefore that *Christ* our *Passeouer* hath beene thus sacrificed for vs, and payed the first fruits whereby wee are restored, and reconciled to God the Father, let vs keepe this feast not with old leaven, neither with the leauen of malice and wickednes, nor dicing, nor absurd dancing, or ridiculous legend-preaching to make the people laugh, which *Durand* and *Beleth* commend in their *popish Bishops*, as *Hospinian* at large declareth, but with the vn-leauened bread of sincerity and truth: This is the day

day which the Lord hath made, let vs reioyce and be glad in it; Let our hearts *dance* for ioy, and in our songs let vs praise him. Tell it out among the heathen, and when our children or Iunior shall aske, what meane these *solemnities* at this time that the Church is so carefull to obserue, before any other; let vs amply relate vnto them, how we were vtterly lost in *Adam*, and became the prisoners of sinne, death and hell: but now is Christ risen againe, the first fruits of them that sleepe, for their everlasting recovery; the benefit whereof, by no triumphs, laud, and thankesgiuing, can bee sufficiently expressed. O thou therefore that of stones canst raise vp children vnto *Abraham*, and reuiued'st *Lazarus* when hee stanke in his graue, make our dead hearts sensible of the vertue of thy *Resurrection*, that seconding thy first fruits with a serious awaking to righteousness, wee may triumphantly meete death in the face with this happy *emblem*, O death, where is thy sting? ô graue where is thy victory? Heare vs ô Lord, for his sake, who died for our sinnes, and rose againe for our justification: to whom with thee and the blessed Spirit, be all praise and glory both now and ever. Amen.

Gowries Conspiracie.
A
SERMON
PREACHED AT
St MARIES IN OXFORD,
the fifth of August.

By Iohn PRIDEAUX, Doctor of
Divinity, *Regius Professor*, and Rector
of *Exeter Colledge*.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

James O'Connell

SEPMON

THE CHINESE

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BRITISH MUSE





GOVVRIES CONSPI- RACIE.

2. SAM. 20. 1.

And there happened to be there a man of Belial, whose name was Sheba, the sonne of Bichri, a Beniamite, and hee blew a trumpet, and said, Wee haue no part in David, neither haue wee inheritance in the sonne of Ishai: Every man to his tents, O Israel.



Here is no state so settled vnder the Sunne, but subiect it is to manifold alterations. *St Ambrose* giues the reason in his sixt booke and 39. Epistle, because true Rest and security keepe their residence in heauen onely, and not here on earth; and therefore (as *Saint Augustine* writes to *Celestinus* in his 63. Epistle) in this world are not any way to bee expected. If any might presume to speed better then others, Kings might

plead their Prerogative: but being in the same ship with their inferiours, they are forced to runne the hazard of the same tempests. So generally that old verse falleth out to be true,

Interdum pax est, pacis fiducia nunquam.

Above many others, a man would haue thought *King David*, a King of Gods owne making, a man after his owne heart, so beloued at home, so feared abroad, so compassed on every side with inward and outward blessings, had at length beene sufficiently guarded from any extraordinary attempts of *traitours* or *treason*. Hee had so miraculously escaped *Saul*, subdued the *Philistims*, recovered *Ierusalem* from the obstinate *Iebusites*, the finger of God appeared in all his actions, and victories, he wanted not friends, and kindred, his Captaines and Souldiers were terrible, his sonnes many and towardly, his treasure boundlesse, and his owne valour and experience famous amongst his subiects and borderers, so that *desperatenesse* it selfe might haue trembled to haue giuen him the onset. Yet the text here sheweth, that as the best men haue their faults, so Gods dearest children want not their crosses. In the matter of *Uriah*, *David* in three respects had beene scandalously to blame, in *murder*, *adultery*, and the vnder-hand *betraying* of a poore Innocent. The first whereof, God repayed by the murder of his owne sonne *Ammen*, and the death of the childe begotten in *adultery*. The second, by the deflowring first of his daughter *Tamar*, by her owne brother, and then

then of his owne wiues, by his incestuous son *Ab-
salom*; whom as he raised out of his own bowels to
turne *traytors* against him; (as appeareth in the
five former chapters) so here he ordereth the ma-
lice of *Sheba* to raise another commotion; justly
punishing sinne by sinne, and working his owne
ends, by such perverse instruments. The brand
therefore of *Absalom* is scarce here quenched; whe
Sheba steps forth to blow new coales of rebellion;
Of which treacherous attempt of a disloyall & false
hearted subject, against his most religious & law-
full *Soveraigne*, I haue taken in hand upon this day
and occasion, especially to treat of.

2. Where not to burden your attentions with
vnnecessary curiosities; obserue, I beseech you,
with me in the generall

The occasion given by a
contention betweene the *Israe-
lites*, and the men of *Juda*, in the
former Chapter, and here acci-
dentally embraced by a treache-
rous disposition; And there hap-
pened to be there

These three cir-
cumstances: *Beliah*, whose name was *Sheba*, the
sanne of *Bichri*, a *Beniamite*.

3. The treason is selfe, first,
confusedly, breaking out in the
doubtfull sound of a *Trumpet*:
And he blow a *Trumpet*. Second-
ly, distinctly vttered in expresse

We not count rebellious termes: & hee said, We
 shall not count them as such: *hanc* no part in David, neither hanc
 on in this age, *in* inheritance in the son of Iſhai:
 - on in this age, *in* inheritance in the son of Iſrael.

The occasion, advantageous, the traytour, mali-
 cious, the treason, perilous: As the occasion vn-
 expectedly, drawes on the traytour, so the traytour
 violently sets on foot the treason. Whence wee
 may easily gather, the danger of occasions, the dan-
 ger of disloyalty, and the vnconstant tenity of an
 incensed multitude. And for memory we may thus
 connect it: When occasion is offered, (howsoever
 they otherwise strine to appeare good subjects)
 traytours will be ever ready to vent their treasons.
 Of all which, whiles I shall plainly discourse ac-
 cording to my tumultuous *provision*, I trust, my
 occasions shall privilege mee from those sinister
 censures which passe upon matters without due
 notice, of, circumstances. But bee the manner of
 propounding taken as it may bee: the doctrine
 (I am sure) will not bee gain: said, being occasi-
 oned by this dayes celebration, against Traytours
 and Treasons, of which my Text containeth a no-
 table example, with the occasion intimated in the
 first words.

3. And there happened to be there.] *Casa*, saith
 Junius, with the Chaldy paraphrase. *Accidit*,
 saith Cassiodorus. *Fortis fortuna*, saith Vatablus. The
 Greeks haue a double rendering, *imprudens*, & cal-
 led *hubris* as it were by chance, (as some would
 haue it) which others expresse by *anima*, occur-
 rence, as being an aduventure, which was occa-
 sionally

sionally met with. Whether this *Sheba* were a party in *Absaloms* rebellion, and then came in with *Amasa*, vpon the ouerthrowe in the wood of *Ephraim*, or that afterward hee thrust in among the *senne Tribes* at *Gilgal*, to congratulate the *Kings* victorie, to conduct him backe with honour vnto *Ierusalem*; the Text expresseth not, and I hunt not after conjectures. Once this is manifest, that here hee was; for so runne the words in the originall *אשר בא שבע* *ibi* *uenit*, *vel casu erat*, there he happened to be (as *Arias Montanus* with *Pagnine* expresseth it word for word) which intimates, that his being there was meereley accidental. And howsoeuer *Saint Augustine* mislike in his writings, the name of *chance*, and *fortune*, in regard it might bee offensiue, by a customary *heathenish interpretation*. Yet the Scripture applied to our capacities: often hath it, forasmuch as things most certaine by Gods disposition and providence, in respect of mans circumspection, may be termed *casuall*. God (out of doubt) here had a purpose, (as *Brennius* and *Peter Martyr* well obserue) either to make a further triall of *Dauids* fayth and patience; or to curbe him from being too presumptuous vpon the strange recovery of his state, and Kingdome; or to lesson him in the variable ficklenesse of a *waivering multitude*; and teach him to depend wholly on him, and none other. As on the other side who seeth not, that *Sheba's* inveterate malice was ordred to be dis-vizard, and punished, by such a publick attempt, and shame? Howsoeuer, this we may build vpon

by the connection of these words, with the latter end of the former Chapter, that the heate betweene *Israel* and *Juda*, who should seeme most officious to their King, gave the *hint* to a false-hearted *traytour*, to rayse a new rebellion. Whence I inferre, That *hypocriticall traytours* watch their times, and are readie to vent their villanie, upon the least advantage.

So *Gaim* sets upon his brother *Abel*, when hee had seuered him from his parents, and they two were alone in the field together, *Genesis* 4. 8. *Siméon* and *Levi*, brethren in iniquitie, take their time to murder the *Sichemites*, when they were sore of their *Circumcision*, *Gen.* 34. *Dalilah* knewe well enough, that there was no shewing of *Sampson*, till he was througly lulled asleepe, *Judg.* 14. But the most vnnaturall treason that a man in this kinde shall ever light on, was that of *Adramelech* and *Sharezar*, *Senacheribs* sonnes, who rooke the vantage of their father at his Devotions, in the house of *Nisroch* his God: the story is set downe, *2. Kings* 19. 37. Where in stead of the word *his sonnes*, in the originall, we finde the *vowels* set in the Text (which is somewhat strange in that tongue) without their *consonants*. Perchance to intimate closely, that so many circumstances, concurring otherwise for the aggravating of the offence, as *subiects* to lay violent hands on a King, and that in the Temple, and that at his deuotions, to adde further, that it was done by his *owne sonnes*, howsoever it bee more usual then the blood of *Abel*, yet the manner of setting it downe

downe, should shew it also to bee *scelus infandum*, a wickednesse too monstrous, to be fully exprest. And yet wee neede not goe farre, to find the like among the people of God; so farre doth *Satan* prevaile with the ambitious humours of *irreligious miscreants*. Two sonnes there were, that *David* had, whom hee especially (as it were) doted vpon, aboute the rest of his children, *beautifull Absalom*, and gallant *Adoniah*, and both of these take their vantages (as farre as in them lay) to tumble their aged Father downe from his throne, and bury him alive, to make way for their prodigious, and preposterous purposes. The former, by the peoples favour, which he had gotten by his hypocritical popularity; the latter, by his fathers feeblenesse, backing himselfe by the countenance of *violent Iobab*, and disloyall *Abiathar*. This hard measure receaued good King *David*, at the hands of those, of whom he best deserued. He saw the law of nature violated, conscience of so hainous a fact condemned; his indulgence repaid, with monstrous ingratitude; his tryed valour, outbraued by his owne subject, who could not bee ignorant of it. But that which touched him neerest, was, that in his person, and through his sides, Religion, and the name of God was blasphemed among the heathen: in comparision of which, he held the virulent railings of damned *Shimei*, too slight to bee taken any notice of. Behold, (saith hee to *Abishai* and the rest of his seruants) my sonne, which came forth of my bowels, seeketh my life; how much more now, may thou *Beniamite* doe it? Let him alone, let him curse:

Chap. 16. 11.

Chap. 4.

curse: for the Lord hath bidden him. Thus a broken and contrite heart, standing at the barre of Gods Justice, and daunted at the multitude of it's owne inditelements, is willing to put vp any thing, in lieu of his owne satisfaction. Hee will speake for the diuellish traytour, persisting in the height of his villany, *Intreat the young man Absalom gently for my sake.* He will lament his death, as *vntimely*, and *undeserued*, *O my sonne Absalom, my sonne, my sonne Absalom, would God I had died for thee, O Absalom, my sonne, my sonne!* But the Iudge of all the World is not subject to such passions, nor satisfied (most commonly) in such a sort, without exemplary punishment; none shall touch his *Anointed for euill*, but euill shall hunt those wicked persons to destroy them. The traytour here in my Text, could not be ignorant of this. For if hee had never taken notice of *Corah's* conspiracy, and the punishment thereof: *Baalaks* and *Rehabs* betraying of *Israhel*, and the end of it: Yet *Absalom's* fact, and judgement, could not bee vnknewne vnto him; Every one of the people could haue told him, how miraculously his huge army was defeated, by a small number, with the losse of *twenty thousand*; how strangely the Wood deuoured more people that day then the sword. It must needs then be in the mouth of every one, that a *senselesse* thicke bough'd Oake performed the part of a good subiect, to apprehend the traytour, that his *Mule* left him to the gallows, who had renounced his allegiance to his King, and Father; that the earth refused to receaue him; *Heauen*, was shut against him; none of

of all his *troupe* left to guard him, who had in so high a nature wronged the *Creator* of all, in his *Anointed Vicegerent*. Last of all, I make no doubt, but divers also observed, and spake of the extraordinary hand of God, expressed in *Isaiah's violence*, in the speedy dispatching him, notwithstanding the *Kings* expresse charge to the contrary, accompanied with his infamous buriall, in a great ditch, or pit, like a *carrión*, vnder a heape of *stones*; whereas formerly hee had ambitiously provided a stately monument for that purpose, to wit, a *Piramide*, or *pillar* in the *Kings dale*. Some of which expresse tokens of Gods vengeance against such Rebels, at the least, all joyned together, so lately acted; so freshly bleeding, so notoriously spread abroad and knowne, might haue amated this traytoure in my text, from ventring againe so soone, if hee had had the least sparke of grace, or common humanity, or policie in him. But malice is blind, desperatenesse admits not of discourse: he must needs on, whom the diuell violently pusbeth: an opportunity was giueⁿ, *Sheba's* false heart was tender, and must needs take fire. Seing he hapned to be there, when such an occasion hapned to fall out, he would take aduantage to vent his malice, whatsoeuer became of it.

3. A lesson first for *Kings*, and *Magistrats*, not to rely too much vpon those that are of *none*, or a suspected religion: For howsoeuer they kisse, & cry, *Master*, with *Isaiah*, or professe they haue *some bar* to say from God, as *Ehud* told *Eglon*, yet they carry a two-edged dagger vnder their rayment, (as there he did,) which is too loose in the scabbard,

(as

Iudg. 3.

(as *Joabs* was) and will bee the readier to strike you vpon any advantage giuen them. *Gedaliah* was too confident on his owne innocencie, and the loyalty of those that spake him fayre; wherevpon when hee was truly informed by *Iohanan* and others, that *Ismael* the sonne of *Nethaniah*, was suborned by *Baalis* King of *Ammon*, to slay him, hee beleeued them not; but answered *Iohanan* in anger, *Thou speakest falsely of Ismael*; Ier. 40. and the last verse. But the event prooued it too true; for his security gaue the advantage; which the traytour taking, performed that most wicked designe; which made all the miserable remnant of *Israel* to smart for it. In consideration whereof, no doubt, *Zerubbabel*, and the chiefe of the *Fathers* returned from the captivity, tooke afterward a better course, *Ezra* 4. For when the treacherous enemies of the Church, made a proffer to joyne with them in the reedifying of the Temple: No (say they) *you haue nothing to doe with vs to build a house vnto our God, but wee our selues together wil build it to the Lord God of Israel*. So suspicious were they, that they who remayne false-hearted to God, would neuer prouetruffy to his faithfull servants. *David* himselfe in diuers places complaines of such kinde of people, in the fiftie and thirtieth Psalm. *When they were sicke* (saith he) *I put on sackcloth, and humbled my selfe with fasting; I behaued my selfe as though it had bene my friend, or my brother, I went heavily as one that mourneth for his mother. But in mine aduersitie they reioyced, & gathered themselues together, yea, the very abiects*

abiecks came together against mee, and that vnawares making mowes at me, & ceased not. In the 41. Psal. he taketh vp the same theame againe, and displayeth their hypocrisie: *If he come to see me, he speaketh vanity, and his heart conceiueth falshood against himselfe, and when he commeth forth, he telleth it.* And this he takes most vnkindely of all in the 55. Psalme: *For if an open enemy or adversary had dishonoured, or magnified himselfe against me, I could perchance haue borne it, at least hid my selfe fro him: but when they that professe religion, and fidelity, shall proue the vilest miscreants, this is that the earth will groane to beare, and heauen will not suffer vnrevenge.* Now if ever there were a generation of vipers, that vnnaturally make their passage to light, thorow their mothers bowels; our treacherous fugitiues, and home-bred Rapists, may most justly be esteemed such, whom no benefits can winne, no allegiance binde, no hazzard deterre from attempting (on the least advantage) the vter overthrow of their Prince, and Countrey. I need not to goe beyond sea for instances. Were they ever quiet in *Queene Elizabeths* daies? or hath the mercy of our gracious *Soueraigne* (whom God so miraculously hath so often freed from their villany) wrought in them any remorse of conscience? No surely. (Beloued,) for seeing the *Pope* himselfe hath mounted to this height, onely by such unreasonable practises against his owne Prince and others, when they hold such grounds in their *Schooles*, that the *Pope* may loose, & make void the oath of allegiance that subiects haue ta-

ken:

ken to their lawfull Princes: that vpon a pretence they are false from the Church, and are turned *heretiques*, hee may depose them from their *Thrones*, and dispose their kingdomes to others; that the *excommunicated*, or *deposed*, in such a case, may be lawfully murdered by their *subiects*, and the children for ever disinherited, though no way involved in the *Fathers fault*; that such powder-plots vndergone for the sea of *Rome*, are so farre from *treasons*, that they are justly termed *martyrdomes*, and often are rewarded with *canonization*, or the like. What hope (I say) may remaine that such, so bred, so taught, so beleeuing, will ever proue Loyall? When they confesse their poore conformity, they yeeld for the time, to be for want of strength, which should soone appeare in other colours, if *Sheba's advantage* were once giuen: The more it stands good *subiects* vpon, to bee solicitous, and watchfull for their Princes safety. *Nets*, and *snarcs*, and *ginnes*, and *pits*, and *traps*, were not only laid for *David*, but are renewed daily, against such religious Princes, as make conscience to tread in *Dauids* footsteps. And to what shall we attribute the miraculous escapes of our Religious *Soueraigne*, with the confusion of their engineers? hath there beene any *circumspection* vsed extraordinary? or *retyrednesse*, for prevention? or a *guard*, to keepe off, or new law to cut off all such false hearted *Shebas*, who may happen to be amongst vs, to doe a mischief? The world seeth, that with vs it is farre otherwise. It is therefore only Gods extraordinary *protection*, that hath

hath hitherto freed him from such apparant, and remediless dangers. The Gowries had dispatched him; *Watson* and his complices had surpris'd him; the *Powderplot* had blowne vp him and all his, if this mercy of God onely had not prevented the diuels malice, and our security. O then how should this stirre vs vp, to commence our suits to the same Protector, for the continuance of his favours in this behalfe! For let vs depend vpon it (Beloued) as long as there is a *Pope*, and *devill*, Princes professing the Gospell, shall never bee secured from Gowries and Garnetts. Some malecontents will lurke in the throng, among better-affected subiects, who haue swallowed a morsell either of *Ambition*, with *Absalom*, or of *revenge* with *Bigthan*, and *Tereb*, or of *conetonsnesse*, with *Iudas*, or out of an old grudge; with *Sheba* will bee howering for their advantage, who cometh now in the next place to bee personally indited, and arraigned by name for a *traytour*.

6. A man of *Belial*, whose name was *Sheba*, the sonne of *Bichri*, a *Beniamite*. The traytour here is deciphered by foure notable circumstances: First, by the character, or badge of his profession, he was a man of *Belial*. Secondly by his proper name, whose name was *Sheba*. Thirdly, his parage comes in question, the sonne of *Bichri*: and lastly, is mentioned his Tribe, a *Beniamite*, or (as the originall hath it in the same sense, as *Abulensis* sheweth) a man of *Iemini*. That which wee translate to the word, out of the originall, A man of *Belial*; *Iumius* renders *Nequam*; *Castalis*, *improbis*; others with

Saint

Iemini &
Beniamin idē
sunt: vel sal-
tem, *femini* e-
rat magnus
Princeps inter
Beniamitas:
Abulen.

Saint Ierome, *Vix sine iugo discipline*, an *Apostata*, that would not conformance himselfe to any good order: With which accord the Greeke, *μαρτυρα*, say the 72. *and* *μαρτυρα*, say others: all which joynted together, scarce expresse the thing, hee being a *lewd, ungodly, disolute, pestilent sonne of the Deuill*, which could endure no law, or to line within any *compasse*, brother to *Elie's sonnes*, 1. Sam. 2. which are thus described in the text, *Now the sonnes of Eli were sonnes of Belial*, and *they knew not the Lord*, that is (as *Abulensis* glosseth on it) Howsoever they professed him for a fashon, yet in heart, and other actions they flatly denyed him. This name *sheba* in the Hebrew signifieth *seven*, or the *seventh*, perchance because hee was the seventh brother, and therefore presumed farther vpon the strength of his family. But the same word signifying also an *oath*, might as well haue minded him of his *oath* which he had taken to obey his *King*, and was vpon no occasion to bee violated. That which followes, *The sonne of Bichri*, *Strigelinus*, (I know not vpon what ground) would change into *אשר בקרא* *unus è proceribus*, a great Noble mā, for birth, meanes, and authority. True it is, that *בכר* or *בכיר* which signify the first borne, or the first fruits, with a little inflection may be varied to that purpose; but what need change of the text, if the collection may be had without it? Farre more passable is the inference of *Abulensis*, that except he had beene some great man, hee would never haue ventured for such a purpose, to haue *blowne a trumpet*, and the multitude would rather haue

Celebris, nobilis: Osiander.

haue slaine him outright, then vpon such a motion, to haue given eare vnto him. Well therefore he may be presumed to be a man of *eminency*, as *Cariline*, among the *Romanes*, or *Gowry* amongst his countrymen, of greater nobility and note, then desert, or honesty, which the circumstance following doth more then intimate; *A-Beniamite*, or a man *Iemini*: for why should this be added? but, (as most interpreters take it) to shew the ground, why *Sheba* was so ready to revolt from *David*. Ever there remained a sting betweene the *Beniamites*, and *David*, especially of those that were any way kinne to *Saul*, for the translating of the Kingdome from *Saul's* posterity, to *David*. And howsoever the expresse disposall of good was knowne to all *Israel* in it, yet malicious men will take no satisfaction, especially where a Kingdome is the obiect of their difference. So *Shimei*, which reviled him in the 16. Chapter, is said to be of the family of *Saul*, that we might take notice of the reason why he did it. *David* was easily induced to belecue *Ziba*, grossely belying *Mephibosheth*, for aspiring by tumult to the kingdome, as hauing experience of the inward grudge, that most of *Saul's* family bore him; which here breaking out in *Sheba*, hee is tearmed a *Beniamite*, to make it the lesse strange to them, who desire to know the reason. In summe then, howsoever these words may seeme to import nothing farther then a bare narration; yet vpon waighing, and laying circumstances together, here appeareth, first, the ground of treason, whence

it generally ariseth: and secondly *in the disgrace*, that it necessarily draweth with it. The ground is twofold; first, a *rotten heart* fully possessed by *Belial*; for no man becomes a *traytour*, that hath any relique of *grace* in him. The second ground is most commonly *hatred*, accompanied with *ambition*, and *desire of revenge* for some wrong received. The *disgrace* is likewise double; first, (striking to the *affour* himselfe) that undertakes to foule a fact; and next, to the *family*, whose blood thereby is *rayned*. All which the text affordeth: *A man of Belial*; behold the heart corrupted: a *Beniamite*, there's the reason of the *studge*. In like manner the name of *Shiba* chronicleth the *persanall blot*; and the sonne of *Bichri*, the *imputation* sticking to the *family*. All which in stead of a *doctrine*, yeeld this essentiall definition of a *traytour*: A *traytour* is a *man of Belial*, who to the *disgrace* of himselfe and his whole *family*, *impiously* conceiveth, and *rebelliously* venteth his *hatred* and *disloyalty* against his lawfull *Soveraigne*.

7 The meanest Logician will here easily finde the *genus* to be *בְּעִיַּל*, a *man of Belial*, and the difference drawne partly, from the proper object, his lawfull *Soveraigne*, and partly, from a necessary adjunct, the infamy both of *person*, and *family*. The grounds whereof are so cleare, that it needs no farther illustration: Proöfes there are plenty, if it were my purpose to vse them: *Curse watake King, no not in thy thought*: Eccles. 10. 20. *But spare God and honour him, not only for wrath but for conscience sake*, as Saint Peter and Saint

Paul.

Paul ioyntly teach vs. Certainly hee that faulteth in his allegiance to ~~man~~ the deputy, manifestly revolteth from God, the ~~deputy~~. And hee that shaketh off his sacred bond of obedience, hath first resigned ~~heaven~~, and made shipwracke of a good conscience. I need not cast about in this for any farther confirmation: the other *particles* in the definition are no lesse evident. For why is *Sheba* here named so precisely with his *Father* and *Tribe*, but to be left as *Pilate* in our *Creede*, gibbeted vp (as it were a carcasse) for detestation to all posterity? It was a heauy doome for *Amalek*, to haue his remembrance to be utterly put out from under *heaven*, *Exod. 17.* as also for *Ieroboam* and *Baasha*, to bee grubbed vp by the rootes with all their offsprings. But the curse seemes farre more disastrous, to be remembered with a brand of infamy, and to be chronicled with *Bigshan* and *Tersh*, as blots to their name and family. Thus *Iudas* wel-treth in *Aceldama*, and no man pitties him: *Achi-rophel* hangs himselfe so politickely, that no man, so much as in concept, will cut the halter. God would not haue the names of such to putrifie, with their carcasses, but posterity shall ever bee tossing them to their everlasting infamy. So generall is that of the Wise man applied particularly to an adulterous woman, *Ecclus. 23. 25.* *His children shall take no roote, and her boughes shall bring no fruite. A shamefull report shall shee leaue, and her reproach shall not bee put out.* For as the righteous shall be had in everlasting remembrance: their name shall be called vpon, that is, continu-

*Psalm. 112.
Gen. 48.*

Esay. 56.
Psalme. 107.

ed, and advanced in their issue: may their *Eunuchs*, that keepe Gods Sabbaths and please him, shall haue a better name then of sons and daughters. So the name of the wicked shall rot: It shall be left as a curse vnto Gods chosen, Esay, 65. 15. The sinnes of their fathers shall be had in remembrance, and the sinnes of their mothers shall not be blotted out. Psal. 109. 14. So *Ieroboam* is seldome named, but *Nebai* is fetcht in, to beare a part of the reproach and scandall. Seven times in this Chapter, mention is made of *Sheba*, and so often the sonne of *Bichri* is added. Such a stayne one false traytour leaues vpon a whole family. *Plisses* in the Poet, by the light of nature could well vantage his cause by it: where to iustify his owne pedigree, and girds at *Ajax*, he could handsomely say of his ancestours,

---*Neg*, in his quisquam damnatus & exat.

Treason is of a deeper tincture, deseruing a heavier doome, and therefore of all true Christians the more earnestly to bee detested. It shall bee needlesse to make farther application of that which hath beene in this part deliuered, except it would please more particularly, first, *parents*, hence to be admonished, for the bringing vp of their children in obedience in their tender yeeres, least their *after-rebellions* reflect, to the blemishing of their whole families. Next, *kingsfolke*, to proclaime such degenerate, and raze them out of their genealogies, that shall so farre linke themselves with *Belial*, as to be accounted his children. Last of all, all sorts may judge how to esteeme of such, that vnder pretence of Religion, sow the seed of

of *that rebellion*, & learne of *David* a subject, how to behaue themselves towards their *Kings*, such as *David* was, who whē he had *Saul* at an advantage, that against all right, and *Iustice* sought his *blood*, and might haue had him *slayne*, but by a word's speaking: *As the Lord liueth* (saith he) *the Lord shall smite him, or his day shall come to dye, or he shall descend into battle & perish* the Lord forbid that I should stretch forth mine hand against the *Lords Anointed*. To which purpose he had spokē to *Abishai* before, whose fingers itched to helpe him, *Destroy him not; for who can stretch forth his hand against the Lords Anointed, & be guiltlesse?* In which doctrine if *Bichri* had wel catechized his son *Sheba*, it might perchance haue restrained him frō blowing a trumpet, and stirring rebellion, by such a damned outcry, or proclamation. *Wee haue no part in David, neither haue we inheritance in the son of Iesse*, Every man to his tents, O *Israel*. Which is the treason it selfe, the last member of my text, wherein I will strue to recompence my former tediousnesse.

1. Sam. 26.

§. Those whom *Belial* once possesseth with *Ludas*, and winnes to bee *traytors*, shall haue counsell crafty enough suggested by the same master, which in all likelyhood might bring about their *dwellish designs*. But hee that dwelleth in heaven, hath such a *ooke* in their *nostrils*, that he twines them in and out, as hee sees most convenient. So that commonly their policies stead them no farther then *Achitophels*, by an *orderly disposing* of all things, to hasten their shamefull execution. *Sheba* here is not to seeke for the ma-

Cap. 19. 11.
12.

naging of matters to his best advantage. Wherefore first hee blowes a *Trumpet*; the unexpected sound of which, in so clamorous a *tumult*; and *hickings* (as was formerly shewed to bee betwene *Israel* and *Judah*) which the onely means to procure him *audience*. That being once gotten, hee presently falls to a forcible *persuasion*, sorting it to the exasperated passions of the men of *Israel*, which notwithstanding the grounden upon the harsh speeches vsed by the men of *Judah*. This cannot be better understood; then by reflecting our eyes to the last verses of the former Chapter. *David* being freed from *Babylon*, is to bee brought backe by his subjects with honour vnto *Jerusalem*. Now hee had secretly sent to the men of *Judah*, that they should bee the foremost. The other *Tribes*, in an *effron* *emulation*, take this vnkindly; and thereupon expostulate with the King, *Why haue our brethren, the men of Iudah, stolne thee away?* Doe they not thinke that wee are as faithfull subjects, and affect our *soveraigne* as well as they? They of *Judah* reply, The King is neere kin to vs; and in that respect wee challenge a preeminence. Yea; (say the *Israelites*) haue not we ten parts in him, and in that respect more right? Why then did ye refuse vs, when our advice should not bee first had in bringing backe our King. How the men of *Judah* put this off, the text mentioneth not, only it followeth *they* *harder* or *fiercer* were the words of the men of *Judah*; then the words of the men of *Israel*: But might be they vsed some opprobrious speeches; which the *Israelites* being

being great in number, thought very disgracefull to endure : Where the King holding it not safe to interpose ; hee being so lately shaken ; and the humours not thoroughly settled : In comes this *Sheba* vpon the nicke , and sets all againe in a combustion. Doe the men of *Judah* (saith hee) thinke so basely of vs, as though we being *tenne* to *one*, must giue way to them ? Cannot wee make good our owne parts, without dependance on them for King, or Counsell ? seeing they so arrogantly stand vpon, that *David* is their *Kinsman*, and therefore wholly theirs by inheritance, so that our interest in him is a farre off, or none at all : let vs leaue him to them, and let them knowe, that whole *Israel* hath as fit men to raigne, as that one Tribe of *Judah*: for what part may wee challenge in him, who is wholly for his own kinred? & what was *Ishai* his father, was he not an obscure mā yonder at *Bethlem Ephrata*, and this *David* his shepherde: shall wee then, better descended, continue to bee his vassals, as though the father had beene King, and the man succeeded as his lawfull heire apparent? *Judah* tells vs we haue no part in *David*, and wee knowe that the kingdome of *Israel* was not *Ishai's* sonnes inheritance. Every man therefore to his tents, O *Israel*, and stand vpon his owne guard: wee shall quickly provide for our selues, without being beholding to them. And to this sense most Interpreters doe paraphrase *Sheba's* seditious speeches: from the drift of which, and effect, wee may deduce this obseruation, *That there is not a more dangerous inducement to damna-*

ble Rebellion, and Treason, then to be possessed with a conceit, that a lawfull King, and his liege people, may be in any case parted; or, that king domes are from the peoples choyce, and not from Gods appointment made hereditary.

9. This lesson of Sheba here first proposed to malecontents, those men of Israel afterward in Rehoboams time had gotten by heart, and therefore when their young King answered them not according to their minde, in the matter of taxes and subsidies, which wicked Ieroboam had set on foote, every one had ready at his tongues end, *1 Kings, 12. 16. What portion haue wee in David, or what inheritance haue we in the sonne of Iesse? To thy tents, O Israel: Now see to thine owne house, David.* But had these men but remembered so well, that which their wise King Solomon, long after Shebas destruction, had left them for a better direction, *Prouerbes 8.* (where hee bringeth in the wisdom of the most High thus, proclaiming, *By mee Kings raigne, & Princes decree iustice: By mee Princes rule, and Nobles, euen all the Iudges sit on earth.*) they might haue found, that the bond of obedience to Princes, is not so loosely knit by God, that subjects may dissolve it at their pleasure, or vpon any discontent, or injury, whatsoever cry, *We haue no part, and renounce our inheritance.* For as a head neuer so rheumatike, and the fountaine of all diseases in the rest of the members, may not bee therefore parted from them, for feare of a worle inconuenience, neither can the members vpbraid it, (as the Apostle and Nature teach vs) with

with these contemptuous termes, *I haue no need of thee*; So the head in the body politique, must keepe his place howsoeuer, till *that* highest authority take it off, who first let it on, to change it for a better. The more pernicious in reformed States and Common-wealths, is the wicked band of *Antichrist*, who take vpon them to *seuer* those, whom God hath so linked together, where finding it too hard a task, against conscience and nature, to perswade the *thesis*, That subjects may rebell against those, whom God hath advanced to bee their lawfull Kings, they come in with the *hypothesis*, to inueigle the weak or malecontents, that Kings excommunicated by the Pope, are *deuested* of that dignity, as *Sampson* was of his strength by the shauing of *Dalilah*, and therefore they may be dealt with, as *other men*, who are publique enemies to *Christianitie*. Thus they cease not most diuellyshly to spread in their slanderous pamphlets, virulent libels, and secret *whisperings*, which must goe by tradition from hand to hand, to mislead simple women, and worke on desperate humours, who discontented that all things runne not as they would haue it, assure themselves of redresse in any change whatsoeuer. Now what is this in effect, but to preach on *Sheba's* *sex*, We haue no part in *Dauid*, nor any inheritance in the sonne of *Iesse*? What other conclusion doe they drue at in all their *Volumes*, against the Kings Supremacy and subjects Oath of allegiance, but to make their followers conceiue, that they haue no part in *King Iames*, nor any inheri-

tance

tenure in the lawfull Successour of blessed *Queene Elizabeth*: This doctrine (it should seeme) the *Earle Gowrie* had learned, and brought from *Italy*, who in many things may be paralleld with *Sheba*, to make vp the conclusion.

10. As *Sheba* was *unus ex proceribus*, according to *Strigelinus*, *Nobilis* and *celebris*, saith *Osiander*, Nobly and Honourably descended, so was *Gowrie*; *Sheba* lived in a place of note, and credit, amongst those of his *Tribe* and *Countrie*: *Gowrie* herein was not much inferiour. There neuer appeared other then good correspondence before, betweene *Sheba*, and King *David*: the like was betweene *Gowrie* and our *Soueraign*. For after the just execution of his father, in his *Majesties* *minoritie*, he restored (this traytour his sonne) his lands and dignities, advanced two or three of his *Sisters* to wait on the *Queene* in her privie chamber, vsed that wretch *Alexander* graciously, who so wretchedly was the chiefe actour in the plot. But fauours rather exasperate, then winne, where a poysoned heart turns all to the worst. For as *Sheba* (as it should seeme) ever bore a secret grudge to *David*, for a wrong conceaued, offered to the house of *Saul*: So did *Gowrie* to the King, for the death of his Father. Thus both played the *hypocrites*, both watched but the opportunity, both violently tooke it being offered, both attempted, and both by the providence of the King of *Kings* were wonderfully defeated. *Sheba* is set down in my text to be *hymn* a dissolute son of *Belial*, moulded in gall and venome, without

con-

conscience to undertake any villany. And what can we make better of *Gowrie*, a mere *Atheist*, without any sense or touch of Religion, as *Spott* afterward confessed at his arraignment. 1608: his complices, *Keshiltwig*, & *Equre*, of the same Rank: his recourse to *Necromancers*, and *inhanted Charafers* found at his death about him, testify no lesse. So that *Shoba* here comes behind him (for ought we finde) as being not linked to *Pattat* in so firme a band. Last of all, as *Shoba* spied afterward, so *Gowrie* had his due, at the first onset, *King James* being deliuered, (as *David*) to magnifie the Deliverer in the imitation of *David*, which he there did presently vpon his knees, in the midst of his owne servants, they all kneeling round about him in the place of his deliuerie, and hath celebrated this day ever since, for a *thankfull remembrance*. And now (Beloued) what remaineth for vs, but to vnite our hearts and prayers in a *thankfull congratulation*? *David* will well helpe vs to expresse our selues, as in most of his *Psalmes of thanksgiving*, so most compendiously, for this purpose, in the 21. *The King shall reioyce in thy strength, O Lord, exceeding glad shall he be of thy salvation. His honour is great in thy salvation, glory and great worship shalt thou lay vpon him. And why? Because the King putteth his trust in thee, O Lord, and in thy mercy (we trust) he shall never miscarry. Let all his enemies (O Lord) feelee thy hand, let thy right hand finde out them that hate him. Make them like a fierie ouen in the time of thy wrath: Thou (Lord) shalt destroy them in thy displeasure, and the fire shall consume them. Their fruit*

fruit shalt thou root out from the earth, and their seed
from among the children of men. For they intended
mischiefe against thine Anointed, & imagined such
a device as they were not able to performe. Therefore
hast thou put them to flight, and the strings of thy
bow were made ready against the faces of them. Bee
thou therefore exalted (O Lord) in thy own strength
that wee may ever sing, and prayse thy power. To
whom, three persons in one Deity, Father,

Sonne, and Holy Ghost, bee ascribed all

Honour, and Glory, Might, Ma-

jesty, and Dominion both

now and evermore. Amen.

28 MR 59



Higgaion & Selah:

FOR THE DIS-
COVERY OF THE
POWDER-PLOT.

A SERMON PREACHED
AT S^TMARIES IN OXFORD,
the fift of November.

By IOHN PRIDEAUX, Doctor of
Divinity, *Regius Professor*, and Rector
of Exeter Colledge.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis; 1636.

Higginson & Selah:
FOR THE DIS-
COVERY OF THE
POWDER-LOT.

A SERMON PREACHED
 AT BRISTOL IN OXFORD,
 the 11th of November.

By John F. Dwyer, D.D.,
 Professor of
 Divinity, and Rector
 of the University of Oxford.



OXFORD:
 Printed by J. H. Johnson, at the University Press.

HIGGAION
ET SELAH.

PSALME. 9. 16.

The Lord is knowne by the iudgement which hee executeth: the wicked is snared in the worke of his owne hands. Higgaion, Selah.

THere is no man that compares the words of my text with the occasion of this dayes assembly, but will straight-way acknowledge the fitnesse of this acknowledgement, as at all times never to bee forgotten, so especially vpon this day and occasion, with an *Higgaion* and *Selah* to be remembred, *The Lord is knowne by the iudgement which hee executeth, the wicked is snared in the worke of his owne hands.* This perchance will receiue the more life, when it shall appeare, that *David* in this whole Psalme may well bee made our spokes-man, as composing it for a celebration of some extraordinary deliuerance, and leauing it to the Church as a patterne
for

a In hunc
locum.

for imitation. And so much may bee collected from the title it selfe, that in the originall is **הַיְגָיוֹן** על מרת לבן. which our last Translators (as you may see) frame to the chiefe Musician, and his instrument; *Iunius*, to the tune of treble, or counter-tenor; an excellent applying of such faculties, which now most commonly are abused. But others either by disioynting the words, or straining the poynts, or taking vantage of inversion of letters, and divers significations of the same roote, (as ^a *Müller* and *Lorinus* at large informe) bring it about either to be a thanksgiving for *Pharaoh's* destruction, and the first borne of *Egypt*, or *Goliath's* overthrow, or *Nabals* fall, or *Hannun's* discomfiture, for abusing *Davids* messengers; or according to Saint *Hierome*, and *Aquinas*, expressed in the vulgar edition out of the *Septuagint*, *pro occultis fili*, for the discovering and punishing of the secret plots of *Abshalom* his sonne. For those that expound it of *Christ's* Victory over death and Satan, mistake an application, for an interpretation, (as *Burgensis* well taxeth *Lyra*.) And others observe not the difference in the genders, that would make **על מרת לבן** to signify the *Flourishing* estate of the Church, *Iuventus candidam*, & so gratify their mother by a broken title. Out of all which differences, this consequent may be picked for our purpose, that for any notable deliuerance, either from tyrants, as *Pharao*, or terrible invaders, as *Goliath*, or *Churlish* neighbours, as *Nabal*, or open truce-breakers, as *Hannun*, or bosom traytors, as *Abshalom*, the Church is to expresse her ioy and thankfulnesse in an extra-

traordinary manner, as receiuing herein an earnest, that the time at length shall come, wherein the overthrow of *Antichrist* by the *Lambe*, shall be celebrated in heaven, with everlasting *Halleluiah's*. This the *Papists* themselves cannot complaine to be wrested: for whereas we translate (according to the Originall) the last verse of this Psalm, *Put them in feare, O Lord, that the heathen, or nations, may know themselves to be but men*; they say according to the vulgar, out of the seventy *Interpreters*, which *Bellarmine* takes vpon him to make good; *Appoint (Lord) a Law-giver over them*. And this *Law-giver*, their *Doway Divines* with the *Interlineary glosse*, acknowledged to be *Antichrist*; the heathen, to be men of heathenish conditions: *Gentiliter viuentes* (saith the *Glosse*.) So that to make, by way of application the *Pope*, this tyrannicall law-giver, the *Gentiles*, his seduced assassines, this deliverance, the powder-plot, or a treason of the like nature, is but to take the hint, that they themselves haue giuen, and the insisting on a notorious instance, included in the generall. It would set an edge on our deuotions, and excellently direct our meditations, but to take a view in the passage, of our *Prophets* carriage in the whole frame of this thanksgiving, how heartily he begins to vow *praises*, and *reioycing*, and *singing*, and every kinde of setting forth *Gods marvelous workes* in this behalfe; how syncerely he acknowledgeth his *iustice*, his *uprightness*, his care of his chosen, his curbing of the aduersary. For when he ascendeth his throne, to make *inqui-*

a In hunc locum.

sition for blond, out-goe the names of the wicked, their destructions haue a period, downe they sinke into the pit, turned they are into hell, their owne Law-giuer shall play the tyrant, to set them onward with a mischief, so that wofull experience at length shall teach them, to know themselves to be but men, whereas the innocent on the other side, shall be wonderfully deliuered, to shew forth all Gods prayles in the gates of the daughter of Sion, and reioyce in his salvation. Of all which my text is (as it were) the morall, comprizing the pith of all: The Lord is knowne by the iudgement which hee executeth, the wicked is snared in the trawles of his owne hands, Higgaion Selah.

2 The words include in them without forcing, three parties, The Lord, the wicked, and the goodly, with their severall attributes, Execution, punishment, and triumphing. Which connected together as they ly, yeelde vnto vs three points, especially at this time to be stood vpon:

1. Iudgement of God.
2. Successe of traytors.
3. Churches applause, both for the one and the other.

The Iudgement, knowne, the successe, fit, the applause, tuned to the highest key. So that in the first, we haue Gods Justice, in the second, his Wisdom; in the third, his Mercy, presented to our considerations in a most heavenly order. All which, if it please to haue in one word, and conceit as an arraignment, the name of the Iudge, will command attention, who first takes his

his place to execute his authority, in these words:

3 The Lord is knowne by the iudgement which he executeth] The wonderfull events which the ignorant attribute to fortune, the *superstitious*, to *Saints* and *Idoles*, the *politicians*, to their *plots*, some, to their owne worth, most, to the *meanes*, and the extraordinary concurrence of *second causes*, the *Penmen* of the *Holy Ghost* ascribe ever vnto the Lord: they held it the best *Analytiques*, to resolute all such effects into their *first principle*. In describing of the like matters among other writers, you shall finde *Alexander* did this, or *Cæsar* thus behaued himselfe, *Nestor* gaue this counsell, and such effects ensued vpon it: But when *Moses* and *Ioshuah* handle their weapons more valiantly, then any of these: *Abiah* and his sonne *Asa*, overthrew greater forces, then ever any of these incountred: *Chusai*, for counsell, and *Salomon* for wisdom, had never their *paralels* among any of the nations; The text most commonly thus expresseth it: *The Lord delivered Sihon and Og into the hands of Israel. Israel overcame, because the Lord fought for Israel.* The Lord smote that huge army of a thousand thousand *Ethiopians*, before *Israel* and *Judah*. And howsoever *Chushai* playd his part, yet the Lord is sayd to defeat the counsell of *Achitophel*: and *Salomon* famous decision betweene the two harlots, is said to be the wisdom of God. Such prevention is vsed against selfe-conceit, and vaine-glory, and simplicity, in referring honour to it's proper object, that wee

Deut. 1. 2.
and 3.
Iosh. 10. 42.

2. Chro. 14.
12.

2. Sam. 17.
14.
1. Kings 3.
28.

should not assume to our selves, that which belongs to him that made vs, but in all such blessings, and favours, endeavour with all alacrity, that the Lord may ever be knowne, to bee the first mouer, and principall effector. Now as the Lord is knowne to be omnipotent by his workes of creation, mercifull in our redemption, infinise, wise, and provident, in composing and disposing all to his owne glory, and the good of his Church. So his Justice can be never more conspicuous, then by the iudgement that he executeth. Men may be oft wronged by their carelesse security, or prevented by celerity, or mistaken in the carriage, or overtaken through ignorance, or seduced, by flattery, or deluded, by equivocation, or perchance abused, by credulity, or outfaced, by bravery, or terrified, for feare of a worle inconvenience: But when the Lord ariseth to execute iudgement, and when his glory shall appeare, the fiercenesse of man shall turne to his prayse, and the fiercenesse of them shall be refrayne. The drowning of the old world, the burning of Sodom, the rooting out of so many nations, to plant his chosen Israel, sufficiently makes in the execution, that many things which escape, in this life, mans controule, finde at length a Iudge, that will bee knowne in their punishment. If Pharaoh will not know the Lord, at the mouth of his servants, hee shall feele him at length to his cost, in the bottome of the water: and if Herod so forget his Commission, as to rob God of his honour, such a iudgement may presently seise on him, as to make his chiefest flatterers to loath him.

him. All the world almost is a *mappe* of instances in this kinde: it were but following of a *common place* to repeat them; and to cloy your Christian attention with that you know. And our *author* distinguisheth of two sorts of *iudgements*, the first, in this *World*; which hee calls *iudicium Remissum*, inflicted especially to drawe all to repentance: the second, in that to come, from which there is no declining. My Text dealeth onely with the first; not as it properly signifieth the *distinct apprehension* of an *abiection*, or a true *conclusion*, from certaine *premises*; or a *definitive sentence* according to *law*, or the *authoritie* of the *Judge* to determine, or *power*, to execute, or the *cause*, that comes in question, or a *custome*, that hath gathered strength by long acceptance, or the *Text of Scripture*, that giueth direction how to judge: vpon which diuers significations, *Scots* and *Illirians* plentifully inlarge themselves; but by a *metonymie* for the *punishment*, that is inflicted vpon just grounds. For herein the *execution* manifesteth the *iudgement*; and by this *iudgement* especially, the *Lord is knowne*. The *causes* of it, are *sin*; the *subiect*, notorious *offenders*; the effects, generally, *amazement*, specially, *comfort* to the innocent, and *horror* to their *adversaries*. This the *Lord* taketh vpon himselfe to *execute*, as often as his *Ministers*, either for want of *power*, or *courage*, or *information*, are driuen to a stand: and for these *purposes* especially, that the *Church* might haue a breathing in her continuall combates, and her *persecutions*; a taste of the anger that is to come. Ac-

I. Ser. d. 18.

according to the sentence of this Iudgement, *Corah's* conspiracie was plagued by the earths opening, *Absalom* hanged by the hayre, *Sennacherib* had a hooke put into his nostrills, *Sennacherib's*, *Abub's*, and *Baalba's* families, were grubbed up by the rootes, for their treasons, and idolatrie. And as old *Babylon's* stately Palaces were turned to disconsolate habitations, for *Zijn* and *Obim*; so new *Babylon's* redoubled abominations most looke for no better issue: For though shee haue a long time raysed mists, to dazle the eyes of her followers, the *Scriptures* haue bene locked vp in an unknowne tongue, Idols, and heathenish ceremonies, obtruded instead of preaching, implicate faith, for playne catechizing; Princes, terrified with the bug-beares of briefes, and bulls, and excommunications, traytours, honoured with martyrdomes; all villanies justified, vnder the maske of zeale, and ignorance commended, as the mother of devotion: Yet the Lord will ever be knowne by the iudgements which he executeth, when shee cometh in remembrance before God, to giue her the cup of the wine of the fiercenesse of his wrath: as a mil-stone throwne into the bottome of the sea, so shall shee sinke downe into the pit of destruction. In an houre shall her Iudgement come vpon her, the Kings of the earth, and Merchants, shall take notice of it, with wayling and alas, and the Saints with a double *Halleluiah*; whiles her smoke riseth vp forever and ever.

Rev. 18.

5. This doctrine of Gods iudgements, so plainly deliuered in his Word, so effectually wged, and

and so often repeated, vpon any notable occasion, as it should strike a *terrou* into the wicked, not to *kick* against *pricks*; so should it animate the godly in all extremities, with the assured dependence vpon a happy issue. But *stasse* (Beloued) these things sticke with vs most commonly, no longer then they are in acting. *Three impediments* may be obserued about the rest, which frustrate in diuers the good vse of this doctrine, *Contempt*, *neglect*, and *mis-interpretation* by soothing our selues in our owne courses, and turning the streame of Gods iudgements another way. Of the first humour are those, which our Prophet describeth in the next Psal. *The ungodly is so proud, that he careth not for God, neither is God in al his thoughts; His waies are alwaies grievous, thy iudgements are far above out of his sight, & therefore he puffes at all his enemies.* If you vrge vnto him the like iudgements, executed vpon others for the same offences, his contemptuous answer is ready, *Thus I shall never be cast downe, there shall no harme happen vnto mee.* This is the resolution of *Antichrist* and his followers, as most Interpreters with Saint Ierome, and Saint *Augustine* note vpon that place. *Iudgements* never so knowne, *Executions* never so evident, shall no way deterre them from their damnable projects. But this is the greatest iudgement of all; (as Saint Cyprian well obserueth) *Non intelligere delicta, ne sequatur penitentia*; not to take notice of our faults, lest repentance should therevpon follow. Secondly, the neglect of Gods iudgements appeareth in those men, who are truly affected

Epist. 55.

at the first, but, as a pang, 'tis quickly past over; and as *pines*, it soone growes out of date. *Pharaoh* was no sooner quitted from one plague, but presently his heart was hardened, to drawe on another; and the *Israelites*, that were so much affrighted at the horrible end of *Corah*, *Dathan*, and *Abiram*, even the morrow after fell vpon *Moses* and *Aaron*, & vphrayded them for killing of the people of God; such small impression is left in vs by the stripes of others. Birds and other brute beasts, most commonly avoid that place where they are sensible by a token that their fellows have missearied: but we looke on others *iudgements*, as furnished with a *superseadeas* from all arrests, and argue from their punishments how well they haue deserved, without the least reflexe vpon our owne mutable condition. A third sort play with such examples, and shift off the application from themselves. These will rather ascribe *Noahs* flood, to an extraordinary aspect or concourse of many planets, or the drowning of *Pharaohs* host, to the inconsiderate venturing vpon an *ightide*, rather then to Gods wrath for sinne, who sendeth such *iudgements* on some, to make all the rest a frayde. So our *Italianated fugitives* passe over the powder-plot, by terming it onely the rash attempt of a few poore unfortunate Gentlemen; by meanes whereof, their *profelytes* are hardened to the like courses; whereas such terrible *iudgements* should teach them to knowe the Lord: and executions make them sensible, how desperately they are seduced. But *perdidisti visitationem calamitatum* as

Saint

discovery of the powder-plot.

31

Saint *Augustine* justly vpbaydeth the Pagans) *miseri facti estis, & pessimi permansistis*. Wherefore should yee be smitten any more? The whole head is sick, and the heart is faint. Those that contende so much for a Iudge of the controversies betweene them and vs; why obserue they not out of Gods iudgements, which side the Lord fauoureth? Haue any of their damnable projects by *Sammerville*, *Parry*, *Babington*, and his complices, *Lopez* and his abettours, *Campion*, *Parsons*, and their adherents, taken any expected successe? Haue the Popes Bulls and curses wrought any strange effects? Haue *Watson* and the Powder-miners attained to the ende they sought after? If God then haue euer defeated such malicious designs, and shewed by his iudgements vpon the actours, how much hee detesteth such practices; they might well gather, that their courles are not warrantable, or that (as some of them in indignation haue blundred out) the Iudge of all the World is become a *Lutherane*. For what vertue haue they ever found in their *Agnus Dei's*, *Medals* or *superstitious reliques*, to make their plots successefull? or truth, in the promises of their ghostly Fathers? May they not easily perceauce themselves to bee made the miserable instruments of *Antichrists* ambition, who sels the soules of men, to buy him selfe reputation? If we are such damnable heretiques, as they would make vs; how comes it about that the Lord so takes our part? Is it possible, their doctrine, that is so *Catholique*, or those *Catholiques*, that are guided by an infallible head, should

10. 1. 4. 6

10. 1. 4. 6

10. 1. 4. 6

10. 1. 4. 6

Apoc. 9.

Apoc. 9.

Chap. 50.

m. c. p. e.

should venture so farre, and attaine so little? pro-
fesse such *infallibility*, and be so often deceaued: If
men were not drunke with the wine of *Sedome*, or
nursed with the blood of *Dragant*, or steeped in the
gall of *bitternesse*, such palpable tokens of Gods
iudgements so directly against their proceedings,
so mainly in fauour of their opposites, might breed
at least a suspicion that something is amisse, and
returne them to a serious examination, to knowe
where the fault resteth. But *Leopards change not*
their spots, *deafe Adders heare no charming*. *Trum-*
pets may be sounded out against them, and *vialls*
powred out vpon them, yet their *Idols* shall not
be left, nor their *sorceries*, *thefts*, or *fornications* a-
bandoned. Being *searched* with the Sunne-shine
of Gods *Word*, in stead of repentance, they turne to
blasphemy: and when *Egyptian darknesse* hath no-
toriously inuironed the *seat* of the *Beast*, they will
rather *gnaw their tongues* for paine, then acknow-
ledge Gods arrest that seizeth vpon their *Abaddon*.
But behold, all ye that kinde a fire saith the Lord
by the Prophet *Isaiah* & that compasse your selues
about with sparkes, walke in the light of your fire, &
in the sparkes that yee haue kindled: but this shall yee
haue of my hand, yee shall lye downe in sorrow: the
snare that yee laid for others, shall intrappe your
selues, which is the successe of the wicked, and
comes in the next place to be considered.

6. *The wicked is snared in the workes of his owne*
hands.] As before, the *Iustice* of God appeared in
the execution of his *iudgements*; so his *Wisedome*
here may bee obserued in the manner of punish-
ment.

ment. The wicked [not simply *iniquus*, as the Seventy: or generally peccator, a sinner or an offender, as the vulgar; but *per, impius, improbus, irrequietus, vagus*, as the root in the Original will beare; *ungodly, lewd, turbulent, wavering, irreligious* towards God, *debaish* in manners, *turbulent* in the Common-wealth, *unsetled* in all things. Such a one is *snared*] as a fellow that digges a pit, & falls himselfe into the midst of it; for so the similitude runnes in the former verses, and Interpreters a-right apply it.) Or as one that provideth powder to doe a mischief, and himselfe is *blowne up* with it, so they are plagued, so they are payd home in their owne inventions. And this is a plot, a worke, a matter of paine, and charge, and a vexation vnto them, not begun or continued by others, but continued by their *owne hands*. A wonderfull judgement of God to informe his Chosen, that his Wisedome disposeth all for their good; and a terrour to the wicked, to damne them in the like projects, and make others take heed by their example. This the heathen themselves haue observed, & *3* *and* *Paul* *in* *Andronicus* *union*. Childe of their proverbs testifie so much; *Expona xii omni vultu*, Thou hast plaid the Politician, to vnderhy selfe. *Neque vultu*, but as a Flye about the candle, to singe his owne wings. So in the Scripture Adonibezek confesseth, *Threescore and tenne Kings hauing their thumbes and their great toes cut off, gathered their meat vnder my table; as I haue done, so God hath raynt out me*, Judges 1.7. Pharaoh tooke an order for the making away of the Hebrew Infants; and

and was requited at length with the death on his first borne. *Hamans gallies* set vp to hang *Mordecai*, serued for his owne strangling. *Herod* slew the infants of *Bethlem*, and was punished in the end by murdering of his owne children. When *Hildebrand* had suborned a villaine to provide a great stone, to let fall on the head of the *Emperour Fredericke*, as he came to doe his deuotions, according to his accustomed manner in the Church of *Saint Mary of mount Auentine*, the fellowe making more haste, then good speed, tumbled down with the stone himselfe, and there was broken in pieces by the same engine, wherewith he treacherously would haue crushed his *Souernigne*. The story is distinctly set downe by *Beno the Cardinal* in the life of *Gregory the seventh*. And who reads not, how *Alexander the sixt* was poisoned with the same liquor hee had provided to make away some of his *Cardinals*? This measure had *Agag* by *Samuel*; As thy sword hath made women childlesse, so shall thy mother be childlesse among women. It was wished to old *Babylon*, Happy shall be hee that rewardeth thee as thou hast serued vs. And must befall the new; Reward her as shee hath rewarded you, and double vnto her double, according to her works: in the cup that she hath filled, fill to her double. How much she hath glorified her selfe and liued deliciously, so much torment and sorrow giue her. This cannot bee expressed in plainer termes, then our Prophet hath it in the 37. *Psalme*: The vngodly hath drawne out the sword, and bent their bow, to cast down the poore and needy, and to slay such

1. Sam. 15. 13.

Psal. 137.

Rev. 18.

as be of a right conversation. But their sword shall goe thorow their owne hearts, and their bow shall be broken. Which before, more directly to our purpose, wee may finde set downe in the seventh Psalme, *The ungodly hath graven and digged a pit, and is falne into the destruction that he made for other.* For his travell shall come upon his owne head, and his wickednesse shall fall upon his owne pate. And did not this showre of snares, to the amazement of themselves, and their adherents, by the iust iudgement of God strangely accompany the worke of our powder-plotters? Who knowes not Catesby, Rookwood, and Gram, (the principall actors in that hellish designe) as they were drying powder at Holbeck in Worcester-shire, were disfigured, and maimed, by the firing of the same powder? and not long after, how the same Catesby, and Percy desperatly were slaine at one shotte, proceeding from powder? So iustly they were snared in the worke of their owne hands, that themselves vpon their knees were forced to confesse it. This is requited by the hand of a King, who had best meanesto know it, and greatest reason to relate it, to the terrour and shame of all such divellish assassins. Now let their Apologists returne from beyond the seas, grin like a dog, and put on the impudency to smother it.

7 They will tell ys that their Catholique Doctrine in no sort countenanceth it, and the faults of some malecontents, are ever to bee distinguished from the equity of the cause. But this is but a gilded pill, compounded onely for those of their owne

Pag. 159.

Aphorif. verbo
Clericū.Instit. tit. 23.
§. 11.De summo
pont. lib. 5.
cap. 7.
De viſib. mo-
nar. l. 2. cap. 4.
Pag. 194.

owne complection, a sophisme, a shift, an after-
reckoning, which is as soone discovered, as their
bookes are opened. *We are not such dastards* (saith
Gresſer in his *vesperilio heretico-politicū*) *that we*
fear openly to affirme, that the Pope of Rome may (if
necessity ſorequire) free his Catholique ſubiectts frō
their oath of fidelity; if their Sovereigne handle the
tyrannically: & farther he ads, If it be done discreet-
ly and warily, it is a meritorious worke. But say now,
that ſubiectts should proceed to execution, vpon
such way made by the Pope, should they not
(thinke you) therefore be iuſtly puniſhed as tray-
tours? No, saith *Emanuel Sa*, especially if they be
of the Clergy: for the rebellion of a Clarke against a
King, is no treason, in as much as he is not ſubiect vn-
to him. Then perchance the Laity is left only to the
ſtake, as hauiſng no ſuch warrant to exempt them
from King-killing. *Simancha* will helpe that too:
As ſoone as a Chriſtiā King becomes hereticall, forth-
with his ſubiectts are freed from his government over
them. This is ſhort worke indeed. But may hee not
then be left to Gods Iudgement, vtill it ſhall pleaſe
him in mercy to free the people from that yoake?
No ſure (saith *Bellarmino*) especially if he goe about
to infect his ſubiectts: Then they are bound (ads *San-*
ders) as ſoone as may be, to ſet another in his place.
They ought to expell him (saith *Philopater*) as the e-
nemy of Chriſt, from hauiſng authority over Chriſtian
people. And this he affirms to bee the vndoubted
doctrine among the learned, and agreeable to Apo-
ſtolicall truth. Here is Apoſtolicall truth with a wit-
neſſe. But ſuppoſe the Popes Apoſtolicall tranſcen-
dency

dency, either in pity, or policie, hold such a King fit for a time to be spared; I trust then, good Catholique Subjects may not venture to stirre. Yes but they may (saith Barnes) *Etiam si Pontifex toleret Regem Apostatam; tamē Respub. Christiana passit illū pellere ē regno, quoniā Pontifex sine ratione permittit illum impunitum.* Though the Pope himselfe should be never so indulgent, the people, if they list, may vn-king him, because the Pope vnreasonably is slacke in his office. Well then, no remedy is left among these mē for Protestāt Kings, but down they must. If their holy Father make scruple to correct thē, their own vassals may take them in hand. Perchance this will work with thē to be reconciled to the Church, & thē it is likely they shall be restored to their estates. *Simancha* will tell them also in this case, whereunto they shall trust: *Nec ius hac recuperabit* (saith he) *quāvis postea reconcilietur Ecclesia.* Once gone, & for ever discarded, may their childrē, though innocēt or Catholikes, must be punished for their fathers errors, & be excluded for ever from succession, to giue way to whom the Pope pleaseth.

8 I haue gleaned these few scatterings by the way, (Beloued) to make it appeare to those that would willingly be better perswaded of their doctrine, than the doctrine it selfe directly warranteth treason, let the traytours be what they will, and that none can bee an absolute Papist, but (if hee thoroughly vnderstand himselfe, and liue vnder a Christian Prince that hath renounced the Popes authority) must needs, being put vnto it, bee an absolute traytour. The Popes infallibility bee
assu-

In secundam
secundae, q. 12.
art. 2.

De iustis au-
thoris pa. 3. 1.

assumeth to make *heretiques*, and punish them by vertue of his *Supremacie*: The exemption of his *Clergy*, to act their owne designes, the inter-
esting the *people*, in the right of making of a King (whom they define, with Apostate *William Re-
nolds*, in scorne, to be but a creature of mans creatio) how can it stand with *loyall obedience*, that God and nature haue prescribed? And now (Beloued) if these were speculations only in their *Schools*, or some few mens overlasting, in an emulation to vphold their owne *hierarchie*, or some doubtfull *deductions*, onely taken by our men at the work, their *doctrine* were the more *excusable*, and their followers more to be borne with. But when *practice* shall follow vpon such diuinish *positions*, and *apologies* be published to the world to maintaine that *practice*: then cursed be they as *Meroz*, cursed bitterly be all such subiects, and inhabitants that take not the *Lords part* against such miscreants. For what eares would not tingle to heare, that Pope *Sixtus*, the fift, in the consistorie of his *Cardinals*, should paralell the murder of *Henry* the third, King of *France*, by that desperate villaine *James Clement*, with the fact of *Indish*, and conclude it to be a little lesse mystery then *Christs Incarnation*: For defending of the same fact, though *John Guiniard* a Iesuite were executed: yet *Richeome* in his *apology* excuseth him; *Clarus Bonarscius* in his *Theatrum honoris*, extolls him to the skies. Such tokens these *Ignatians* leaue to Princes, of their submission and fidelity. What should I speake of *Francis Verona* *Constantinus*, who

who wrote an apology for *John Castile*, to justify his stabbing, and hurting of *Henry the Great*? Wherein hee concludes; that notwithstanding the decree of the Concell of *Constance*, it is lawfull for any private man to murder Kings and Princes, condemned of heresy and tyranny. And to come home neerer vnto our selues: *Stanlies* treacherous giving vp of *Deventrey*, had it not *Cardinall Allen* to defend it? Had not *Oneile* before, and *Tyrone* afterwards the determination of the Vniversity of *Salamanca* to animate them onward in their rebellion? What marvell is it then that *Garnet*, and the powder treason, had *Endemon-Iohannes* his apology? *Claudius Aquaviva's* approbation, *Bellarmines* excuse, *Hamond* the Iesuites absolution, as *Barrier* in *France* had the Iesuite *Varrad's*, to confirme him in his purpose, to prevent *Ravilliac*? No better fruit is to be looked for vpon such wild figtrees, who care not what they say or doe, and turne off all such prodigies with a sleight or scorne. Because the *Scythians* slew their King *Scyle*, for favouring the strange rites of *Bacchus*, *Simancha* infers that *Iure* and *Merito*, such Princes are to be made away, as receiue any kind of doctrine differing from the papisticall. *Mariana* accounts it a moderate course, to poyson a chayre or garment for the killing of a King: but marke his waighty reason for it; Because (saith he) I find the Kings of the *Moores* haue often used it. Wherevpon *Hoffew* the Iesuite was wont to say (as *Hafenmuller*, who liued amongst them reports it) that they dragg'd any *Lutheran* they could find, straight-

Anno. 1587.

Inſt. Cath. 23.
ſer. 12. 13.

De reg. inſtit.
lib. 1. cap. 7.

Hiſtor. Ieſuit.
cap. 6.

way to the fire, *ut sic anima eius in curru igneo ad inferos feratur*, that so his soule in a fiery chariot might bee hurried to hell. Worse then all this: they hold it a *safe of Conscience*, not to spare their owne side, to doe ours a mischief. Garnet the *Provinciall* being questioned by *Catesby*, whether with a *safe conscience*, they might proceed in their powder-plot, seeing in the blowing up of the *King*, and *Protestants*, divers also of the *Papists* must necessarily go the same way? replies very profoundly, that no doubt it might well be done, seeing it should redound to the good of the *Catholique Church*. And this *Eudemon* defends with great earnestnesse. Which puts mee in minde of a story related by *Platina* in the life of *John* the foure and twentieth, when one *Facinus Curius* was hired by the *Gibellines*, to suppress their contrary factions of the *Guelphes*, in the city of *Papia*, and the covenant was, that hee should have the goods of the *Guelphes* for his pay. Hee obtaining the victory, falls a rising of the *Gibellines* also, without distinction: and being accused therefore, as not standing to his promise, replies, *That themselves indeed were Gibellines, and should be safe*; but their goods were *Guelphes*, and must goe to wrack, as well as those of their adversaries. So assure your selues (Beloued) if *Italians* and *Spaniards* should once come, (which God of his infinite mercy forbid,) to compose the differences betweene vs, & our home-bred *Reousants*, how soeuer our blood should pay for it, yet their estates might perhaps be confiscated, as infected by our heresy.

Garnets

Garnets decision would be of force, such matters must not be stood vpon, when the good of the *Catholique* cause is thereby advanced. O that religion should ever be made a cloake for such *atheistical practises*! What hard measure had beene offered by our *King and State*, that these traytours should bee so exasperated? Were they hurried to the fire, as in *Queene Maries* daies? or was there a new *Inquisition* erected, in imitation of that of *Spaine*, with tortures and racks to rectify them? Nay, were they not tolerated at a small rate, or none at all, to enioy their *possessions and liberty*, graced with *titles of Honour*, admitted to be about His *Maiessty*, and haue the protection of his lawes, without any violence offered? From whence then came the *powder-plot*, but from the devill himselfe, & the malice of the whore of *Babylon*, which delighteth to carouse in *blood*? But God hath snared the wicked in the worke of his owne hands, the snare is broken, & we are deliuered. Come down therefore & sit in the dust, sit on the ground, sit silent, O daughter of *Babylon*. Is not thy nakednes vncovered, thy shame seene? art thou not taken in the crafty wilinesse that thou hast imagined? O that our poore befotted recusants would but be brought to an ingenuous examination of these things, whether it were likely they would lead them to heauen, who devise and allow of such *powder-stratagems* from *Helle*. Whether true Religion hath beene euer advanced by such *bloody and treacherous snares and engines*? Then would they surely afford their *Higgaion & Selah* to celebrate with vs this day,

Isaiah. 47.

this *thrice-happy Deliberande*. Which is the duty left for vs in the last place to conclude with.

9 *Higgaion, Selah*] Few words, and obscure; yet importing more matter, then could be well expressed in any other tongue. And therefore, as they are omitted in the *Greeke* and *vulgar Latine*, as also in our *Church-booke translation*, by reason of their obscurenesse, and remotenesse from popular capacities, especially in a *continue reading* without interpretation: so are they faithfully restored by our last *Translatours*, as integral parts of the text, which are not to bee left out, though the greatest skill of the Learned may be stagger'd at their meaning. Needlesse therefore was the exception of some *Critikes*, to our Church-Booke, for not reading commonly those words to the people, seeing they haue them otherwise in a more exact translation, and reserved to the *exposition* of a learned Preacher. Some there be that slight both the words as interiections, expressing only a sudden passion; vnder an imperfect sense. But others diue deeper, whom we haue good reason to follow. *Higgaion* is but *twise*, besides in this place, found in the Scripture, and that onely in the *Psalmes*, once in the 19. *Psalme*: Let the words of my mouth & *וְהַמְחַשְׁבֹּת* the meditation of my heart be alwaies acceptable in thy sight, O Lord, my strength and my redeemer. And againe in the 92. It is a good thing to giue thanks vnto the Lord, and to sing praises to thy name, O thou most high: To shew forth thy lauding kindnes in the morning, & thy faithfulness every night; *וְהַמְחַשְׁבֹּת*

Verf. vlt.

Verf. 3.

וְעַל-כִּנּוֹר וְעַל-בִּבְיָהּ וְעַל-חֲרָצִית *Vpon an instrument*
of tenne strings, and *vpon the Psalterie*, *vpon the*
Harp with a solemn sound. The word *Selah* wee
 haue 92. times; but *Higgaion* and *Selah* together,
 onely in this place; which argueth more then an
 ordinary rejoycing, proportioned to the *Prophets*
deliuerance, which (out of doubt) was extraordi-
 narie. All that I read; deriue the word *Higgaion*
 from the root *הגה*, which signifieth to *publsh* with
 the *mouth*, to *meditate* with the *heart*, to rowze vp
 all the faculties; with the most serious intention.
 Agreeable to this is the word *Selah*; either from
 the root *שלה* (as *R. Kimchi* would haue it) to *lift*
vp, to *rayse*, properly a way to make it more passa-
 ble, or *שלה* to *read downe*, to make plaine. To the
 same purpose, *Avenarius* sayes, that in all the
 Commentaries of the *Rabbines*, he could obserue
 no certaine signification of this word: and *Bux-*
torfius is of the minde, that it signifieth nothing but
 onely a *tone*, peculiar to the *Musicians* of those
 dayes. It were endlesse to heape vp all varieties,
 which either word breedeth among the learned.
Iunius makes both joyned in this place, to signifie,
rem meditandam summe, a matter to bee especially
 thought on. *Vatablus*, with the *Rabbines*, and the
Chalday Paraphrase extend it to an everlasting
Meditation. They that restraints it to song, or in-
 struments, differ not in a manner from them vpon
 the point; for that which the former obserue in the
 subject, they afford vs in the tune: All concur in
 this, That the greatest deliuerances, are to bee cele-
 brated with the greatest thanksgiving: no cheere-

fulnesse must be wanting, no laudable solemnity of
musicke; assembling, feasting, congratulation
neglected; in performing such religious duties.
Private, and daily, or ordinary blessings may bee
privately, and daily, or ordinarily recounted, at
least with a single *Schab*, a stirring, or chearing vp
of our particular deuotions: but for such deliue-
rances as that of Eighty eight, and this *publike* and
extraordinary freeing of the *Church*, the whole
State, the preservation of the *King*, *Queene*, *Prince*,
all the *Nobles*, all the *Judges*, the *Reuerend Clergy*,
and *Lawyers*, the *Worthies* of all our *Country* and
Corporations, vpon the point to be blowne vp, and
dismembred by the *Diuels engine*, together with
the vtrer desolation of so flourishing a *Kingdome*,
here a *Higgaien & Schab* must be joynd together;
Halleluiahs added vnto it; *Trumpets* and *Shalmes*
must be winded aloud, *Asaph's* and *Iedithun's* must
shew their skill, new songs, new cantica, canticorum,
whole new sets of *Psalmes*, *Micchah's*, & *Mismor's*,
Neginoth's and *Mabaloth's*, *Tehillah's* and *Tephil-*
lah's must be framed by the Learned. Let every
thing that hath breath, praise the Lord.

And here if the matter it selfe rowze not
your meditations, little helpe can bee expected
from any vncomposed straines. You that haue
read of so many heathenish tyrannies, and Turkish
cruelties; you that haue had occasion to travell a-
mongst any barbarous nations, or savage Cannibals,
you that haue heard of the most prodigious trea-
sons and massacres that euer were attempted, or
thought on vnder the Sunne; haue you ever read,

or seene, or heard of any monstrous immunity, comparable to this of the Powder-Treason? Have ever Turkes, or Tartars, any Nero's or Caligula's made use of powder, or such engines of fire, to ruine whole States at one blow? Nay, to blow up their owne darlings, their owne Patrons, their owne innocent kinred that never offended them; but onely these *spuria vitulina*, these bastard imps of the Whore of Babylon? If the ruine of your lining Countrymen had no way affected you, what had the monuments of the dead deserved, that so many sepulchres of ancient Kings must be laid on heapes, and utterly defaced? what fault was in the dumbe Stones, and stately Edifices of your forefathers, that they should be left as spectacles of your merciles cruelty? But now perchance they repent it, and are ashamed of the Actors, and their courses. O no; that scarlet Harlot hath not learned to blush. They are pictured for Confessours and Martyres, their zeale is commended, the State condemned for punishing their Ring-leaders uniuersally, and their Proselytes here amongst vs (which I grieue to speake of) follow the same doctrine that led them vnto it, and are animated to the like attempts, when their ability shall grow sufficient. For marke but these few words of Bannes a Spanish Schooleman, (whom a man would take to be none of the worst, especially in comparison of the Iesuites) Angli (saith he) *sunt excusandi, quia non se eximunt à Superiorum potestate, nec bellum contra eos gerunt, quia non suppetunt illis vires ad consequenti pericula*: In 2.2. Aquin. q. 12. art. 2. The English Catho-

in the
x. 2. 1. 2. 2.

like are to be excused for not taking armes against
 their Superiours; because they want sufficient power
 to goe through with the businesse. Tolerate them
 then but to growe to a head, and to make their party
 good, and their naturall bond to Prince or Count-
 rey, should little dismay them, from venturing up-
 on the like Powder-plots. Where be then our Hig-
 gations & Selabs (Beloued) for the stopping of this
 breed of whisperers, that their force should not bee an-
 swerable to their malice? As the Israelites had
 their Pascha and Purim, Holy daies set apart for the
 acknowledgement of their grand deliuerance fro
 Pharaoh, and Hamans treason: why should not this
 dayes solemnity bee continued with everlasting
 thankfulness, for the miraculous discovery of the
 Powder-plot? Let the people learne from our Psa-
 lms, with what kinde of Salt-peter their Catholici-
 isme is powdred; let our children vnderstand in
 our streets, the barbarousnesse of the plot, the pro-
 fession of the actors, the danger that would have
 falne on their innocent heads; If the Lord in Judge-
 ment to the enginers, and in mercy to vs, had not
 prevented it, and snared the wicked in the worke of
 their own hands. At the mentioning of our Church
 or King, at the beholding, or remembrance of our
 Parliaments, and chiefe places of Iustice, let the
 villany of the Powder-plot bee never forgotten.
 In the celebrating of the holy Eucharist, let our
 thankfulness for this deliuerance bee an especial
 part of our sacrifice. Finally, let vs joyntly conclude
 as our Prophet here beginneth this Psalm. We
 will prayse thee, O Lord, with our whole heart, we wil
 shew

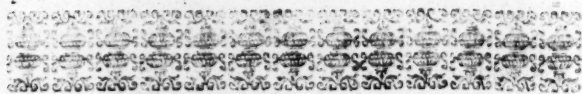
shew forth all thy wonderous Workes. Wee will bee
glad and reioyce in thee, wee will sing prayse to thy
Name, O thou most High. For our enemies are tur-
ned backe, they haue falne and perished at thy pre-
sence; for thou hast maintained our right and our
cause, thou sittest in the Throne, iudging right. Now
to this God the Father, God the Sonne, and God
the Holy Ghost, three Persons and one Lord, who
is knowne by the Iudgement which he executeth,
and hath snared the wicked in the worke of
his owne hands, be ascribed with Hig-
gaion and Selah all praises, power,
and glory from this time
forth for evermore.

A M E N.



How forthall thy wonderful Works. We will doe
 glad and reverent, we will sing praise to thy
 Name O thou most High. For our enemies are
 broken backe, they haveaine and perished, as thy pre-
 sent, for thou hast maintained our right and our
 cause: thou sittest in the Throne, judging right. Now
 to this God the Father, God the Sonne, and God
 the Holy Ghost, three Persons and one Lord, who
 is knowne by the judgement which he executeth,
 and hath saved the wicked in the work of
 his owne hand, be ascribed with dig-
 nity and shall all praises, power,
 and glory from this time
 forth for evermore.

28 **MR** 39



HEZEKIAHS
SICKNESSE AND
RECOVERY.

A

SERMON PREACHED
BEFORE THE KINGS MA-
JESTIE at *Woodstocke.*

By JOHN PRIDEAUX, Doctor of
Divinity, *Regius Professor*, and Rector
of *Exeter Colledge.*



OXFORD,

Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

HEZEKIAH'S SICKNESS AND RECOVERY.

A
SERMON PREACHED
BEFORE THE KING'S MA-
JESTY at Westminster.

By JOHN BAYLY, D.D. Doctor of
Divinity, and Rector
of St. Martin's Church, London.



OXFORD.
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HEZEKIAHS SICKNESSE AND RECOVERY.

2. CHRON. 32.

24. *In those daies Hezekiah was sicke to the death, and prayed vnto the Lord, and hee spake vnto him, and he gaue him a signe.*

I.



Y Text is a type of the Worlds vncertainty, Mans security, and Gods mercy, to those that depend on him. Wherein wee haue a view of our *miserie*, with the *meanes* and *Author* of our *surest deliuerance*. The instance is in *Hezekiah a King*, a fit patterne for the *best*, the *remedy Prayer*, the *chiefest refuge* for the *devoutest*: Which is effectuall onely by the *good will* of him in the *bush*, who relieueth ever at a pinch, by *speaking*, and *giuing a signe*, for our convenient comfort. I will not trespasse on your patience, by

a tedious rehearfall of the connection, with that which went before: let it suffice therefore to take in by the way for an entrance, First, a touch of *Hezekiah's* laudable life, expressed more at large in the 2. of Kings, the 18. and 19. chapters, all one in a manner with the 36. the 37. and 38. of *Isaiah*: And secondly, of his wonderfull deliverance, whereof I am now to speake. His goodnes, and zeale is summarily here compriz'd: First, towards the Church, The Levites must carry the filthinesse out of it, verse 5. The Priests must rowze themselves vp to bee carefull in their places; My sonnes (saith he) be not now negligent, for the Lord hath chosen you to stand before him and serue him. verse 11. He restoreth the Church-goods, and sacrifices, by strict command, vers. 19. and 24. and reuiue the auncient solemnities of Trumpets, and Church-musicke, ordained, and ordered by his predecessor *David*, verse 27. and 30. And surely the best method in a reformation, beginneth ever with God; for from thence proceeds a Blessing, to prosper all that followes. His care for the Commonwealth in the next place, comes not short of this. He fortifies his city (saith the sonne of *Syrach*) and by digging thorow a hard rocke with Iron, brought water into the middest thereof, Chap. 48. Hee built the wall that was broken, and rayed vp the towers, and another wall without, prepared Millo, made darts and shields in abundance, set Captaines of warre over his people, by the councell of his Princes and Mighty men, and his owne comfortable encouragements, verse the 3. and forward. It were his

his Courtiers, and the men of *Iudah* (no doubt by his *example* and good *directions*) that copyed out the *Proverbs* of *Salomon*, which now are a part of our *Canon*, from the beginning of the 25. *Chapter*, vnto the end of the booke (as the 1. verse of that *Chapter* sheweth.) And if we may credit the relations of *Genebrard*, and *Torniellus*, hee was a great Patrone of the *Mathematiques*, & tooke order for the right reckoning of the yeere by *intercalation* of the moneth *Nisan*, for which the *Iewes* now vse *Adar*, (as appeares in their *Calenders*) to the same effect. So great matters may bee brought to passe in a Common-wealth, where *Learned men* are in place, and *Kings themselves* are *learned*, to giue examples and directions. All which are farther seasoned by his *personall* and *inherent graces*: His *dispatch*, in execution, his *resolution* against *Idolatry*, his *respect* to Gods messengers, his *patience* in affliction, his *earnestnesse* in prayer, his *confidence* in danger, his *wisdom* in counsell, his *study* to reforme others, his *thankesfulnesse* to God for all blessings receiued, make his *Miraculous deliverances* seeme the lesse strange, which here may be observed to bee *Two* about the rest: the *First*, from the *invasion* of *Senacherib*, and the *Second*, from his *dangerous*, and *deadly disease*.

2. What might not *Hezekiah* looke for at Gods hands, whose favour hee had found for so long a space, to prevent his desires, accept his endeavours, prosper all his actions: from whom hee had receiued so many comfortable promites, and messages, and whose *Angell* had so strangely quit-
ted

ted him, from so heauy an enemy? yet here wee see, that amongst all these *Blessings* and *triumphs*, he must come notwithstanding to his *tryall*. For in those dayes *Hezekiah* was sicke to the death: hee must take the *sowre* among the *sweete*, to set an edge to his deuotions, and make farther way for mercies, and wonders: wherein we haue the *Spirituall Gifts*, (if I may so speake) of a *Christian* progresse, From care and industry to doe good, to some temporall happinesse, from that, to sicknesse; from sicknesse, to Prayer; from Prayer, to recovery, and other comforts and signes of Gods fauour, till all at last come home to the *Court of Heaven*, and there we shall bee freed from other changes, and removealls.

The words (without farther straining) yeeld vs these 3 circumstances: *Hezekiah's* { 1. *Sicknesse.*
2. *Physicke.*
3. *Physicion.*

- { 1. *Sickneßz.*
 { 2. *Physicke.*
 { 3. *Physicion.*

His *Sicknesse* dangerous; his *Physicke*, precious; his *Physicion*, alwaies successefull. All which must needs be granted, his *sicknesse* being to death; his *physicke*, Prayer, his *physicion*, God himselfe: and for memories sake, may thus be connected; Because *Hezekiah* was *sicke*, therefore he *prayed*, & because he *prayed*, therefore God *spake* vnto him, and afforded him a *signe*: which farther notes vnto vs the *commannesse* of *sicknesse*, the *force* of *prayer*, and the *readinesse* of Gods helpe, vnto such as *earnestly* and *faithfully* repayre vnto him for *physicke*. Of all these in their order, briefly and plainely, as the *Spirit of God* shall inable me, and your *Royall* patience

ence give leaue. And first of the first, which is *Hezekiah's* sicknesse, in these words:

3 *In those dayes Hezekiah was sicke to the death*] A sorry entrance to continue, if the remedy bee not the sooner. For sicknesse is the dashing of all worldly delights: And true happinesse cannot harbour, where that hath taken vp a lodging. But he that goeth on this way weeping, and beareth forth good seede, shall doubtlesse come againe with ioy, and bring his sheaves with him. It would be tedious for you to heare, or me to vndertake the clearing of all those doubts that interpreters out of these words haue raysed, rather then resolved. As first, concerning the time of this sicknesse, whether it were before, or after the miraculous deliuey from *Senacheribs* Inuasion. Most of the *Iewish Rabbins*, with *Salomon Iarchi*, and *Kimchi*; and the *Papists*, with *Abulensis* and *Lyra*, together with some of our reformed, as *Musculus* and *Bullinger*, hold that it was before. Their grounds are two: Otherwise (say they) how could *Hezekiah* raigne but iust nine and twenty yeeres, seeing fifteen yeeres were added by miracle, after his sickness, and in the fourteenth yeere of his raigne, *Senacherib* came against him. Now, likely it is, that so many great matters could not bee dispatched in one yeere. Besides, he hath a promise after his sicknesse, to be delivered from the King of *Assyria*, 2. King. 20. 16. Which argueth, that deliverance was not past before. Notwithstanding *Saint Hierome*, *Saint Augustine*, *Luther*, *Caluine*, and the maior part of our interpreters, who take

after them, out of *Iosephus*, suppose all the warre first ended, before this sicknesse began. First, because the order of the text (in all three places where it is mentioned) so casteth it. And next, in all these tumults, wee finde *Hezekiah*, either consulting with the Prophet, or praying in the Temple, or giuing directions to his people and Councel, or otherwise bestirring himselfe, without any mention of any sicknesse. And well might all these troubles come within the compasse of one yeere, (as *Serrarius* the Iesuite against his owne side granteth) to wit, that fourtenth they speake of, wherein *Senacherib* came, and was defeated, *Hezekiah* sickened, recovered and lived 15 yeeres after, to make vp the nine and twenty. Now, in that God promised to deliver him after his sicknesse, it might not bee from the *Assyrians* first *Inuasion*, but from his returne againe, that was perhance both threatned, and feared, as the latter opinion (I thinke) more probably defendeth. So the meaning of the text will fall out to be, (according to this interpretation) *In those daies*. That is, not before, or amidst, but after all troubles were ended, when *Hezekiah* had best reason to thinke himselfe most secure. When many brought *Gifts*, and *presents* vnto him (as the words are immediatly before my text) so that hee was magnified in the sight of all Nations, then, in the midst of his Prosperity, when he (perchance) thought least on it, was hee seized vpon with this deadly sicknesse.

¶ Now what manner of sicknesse this should be,

be, Authors also vary; some would have it to be the *Kings Evil*, as *Aquila*, *Symmachus* and *Theodosius*. Others, an *Imposthumation*. *Glycas* saith, that it was in his *foote*, which began to *rot*. Most coniecture it to be the *Plague*, in regard of the *Eyle* that appeared outwardly, and his extreame *danger* of life. But such coniectures besides the *Text*, are vaine and needlesse. Of like nature are the *causes* of this *sickness*, which by divers are rendred. One is thought to be the *Kings* refusing to *marry*, vpon a conceit that hee was that *Immanuel*, the *Virgins Sonne*, promised a little before to his *Father Ahas*. So *R. Salomon*, *Lyra*, and *Glycas*, in the 2. part of his *Annals*. But *Abulensis* confutes this mainly, and most *Interpreters* are ashamed of it. Others, with the *Scholasticall History*, affirme, that this *sickness* was a *punishment*, for the *Kings* neglect of *thanksgiving*, after the overthrow of *Sennacherib*. But *Iosephus*, (who tooke most paines to bee acquainted with such matters in the history of his Country) expresseth particularly the *Sacrifices* and *Solemnities* that vpon that occasion were vsed. Besides we may adde, that no fault is layd to this *good Kings* charge before his *sickness*, but after. More safely then we may conclude with *S. Hieron* vpon the 38. of *Isaiah*, That this disease was rather a restraint from *future presumption*, then a *punishment* for former times. Not *numera*, inflicted by way of *revenge*, or *admon*, as a *ransom* to make *satisfaction*, but *medea*, or *doxologia*, a *lessoning* for himselfe, or *maie*, an example to others, a tryall for

his instruction (saith Bernard) not a forsaking to his destruction. For howsoever all afflictions presuppose sinne; yet all are not inflicted, as the punishment of sinne, which Iobs long disputation with his friends, and the Lords determination in the end, maketh most apparent. Neither want there farther proofes in this kinde. When the Disciples made question, concerning the man that was borne blind, Iohn 9. Whether it came through his owne or his parents fault; our Saviour denies both members of the division, and tells them that it was rather *that the workes of God should be made manifest in him*. The Tower of Siloa fell vpon eightene persons, not so much for their sinnes, as for the lessening of others, Luk. 13. Because of *the mixt cup* in the Lords hand, Psal. 75. his children sometimes are to drinke the *poiter wine*; though his enemies shall bee sure of the dregs. For what is this world else; but as the Author of the Sermons *de Tempore* shewes it, as it were in a Map; a *vas* and glowing *flamme*, where the wicked are the *drosse*, the godly, the gold, tribulation, the fire, and God himselfe, the *workeman*? Is it not better therefore (saith Saint Augustine) that God should chastise thee *here*, then spare thee *here*; and forsake thee *hereafter*? He would haue a Champion valiant, without an aduersary (saith Saint Basil) that supposeth a iust man should be free from afflictions. For What are all such crosses, but as so many penitenti-
all Sermons, preached by God himselfe, to make vs know our selues, and bring vs home vnto him? He

Hethat proues not a good Student in this Schoole of the Crosse, hath small hopes to attaine hereafter to any degree in heauen. The old Testament began almost with *Abels slaughter*, and the New, with the *butchering of the Infants*, and *Iohn Baptists imprisonment*. The *Patriarks, Prophets, and Apostles*, with all Gods chosen, had their part of this cup. *He chastiseth all that he receiveth*, Prov. 3. So here, good King *Hezekiah*, in the height of his prosperity, is remembred with a sicknesse; to minde the *greatest*, of their *frailty*, and the *holiest*, of their *humiliation*, and the *happiest*, not to depend vpon their owne *abilities*; much more the meanest here should learne, with *patience* to vndergoe such crosses, as their betters haue borne, and with *compassion* not to *censure*, but to *comfort* their afflicted brethren. For canst thou murmure if God should *visitee thee*, when thou considerest that *Hezekiah* was sicke? Or account thy payne too *greenous*, when his was to the *death*? or *complane* it comes vnseasonably, seeing this happened to him *in those dayes*, wherein nothing was expected but joy and triumphs? I should distrust your vnderstandings, and religious dispositions, to presse this point further. It is a sad theme to discourse of *sicknesse*: the remedy therefore (I trust) will bee the more welcome, which the Text leadeth vnto, in the words following.

5. *And he prayed vnto the Lord.*] Prayer pierceth the cloudes, offereth violence to the *Kingdome of heauen*, and in manner ouer-ruleth him,

that over-ruleth all things, But that this Physicke prone strong in operation, it must bee continued, and *feruent*, as the best *Doctours* prescribe, and tempered with the precious *ingredients* of *Faith*, *Hope*, and *Charity*.

*Non vox, sed votum; non musica
chordula, sed cor.*

Not windy wordes, but waighty wishes, not the harpe strings, but the heart strings, not hee that crieth lowdest, but he that loueth most, hath the best acceptance before the Throne of grace. In this forme (no doubt) *dying Hezekiah* commended his desperate case to the *Lord of life*; and how focuer, the harsh message of *Isaiah the Prophet*, was sufficient to breake his heart, so vnexpectedly sent, so peremptorily deliuered, so likely to take effect in so great extremity: *Set thine house in order, for thou shalt surely dye, and not liue*: which the damnable glosse of some *Rabbines* make yet a great deale more horrid; *Thou shalt surely dye*] (say they) that is, in this *World*: *And not liue*] that is, in the *World to come*: Yet *saith* lets not goe it's hold, *hope* would not bee perswaded, but that God would be intreated; hee had heard of his mercies of old, and had tasted of the sweetnesse of them in all the passage of his life; and therefore hee now resolues to imploy his expiring spirits, and gasping breath, as long as they should continue, to try at the last cast, what might be obtained. Blessed King! it was Gods extraordinary grace that sealed thee in this direstest course; some would sooner haue

murmured; *Haue I beene so carefull and zealous to doe God seruice, and shall this bee my recompence, to be cut off before my time? must I, after so many fayre promises, dye thus childlesse in my flourishing age? and is there no other order to be taken, but onely to set my house in order?* Many of the like speeches *impatience* would haue vttered, and perchance haue abused the *Prophet* for bringing such a *dismall doome*. But our Kings *broken* and contrite heart containeth no such dregges: hee heares all with patience, beares all with patience, considers all with patience, and so with *teares* in his eyes, *death* in his face, (yet *confidence* in his heart) hee turnes about vnto the wall. This hee did (say many Interpreters) because the Temple stood that way, towards which it was their custome to turne their faces in prayer. Saint *Hierome* takes the reason to bee rather, that the standers by might not behold his teares: and *Zyra*, that they might not hinder him, as *Angelomus* further notes, by *disturbing* his devotion. His *teares* may bee also thought to proceed, not so much from the *horror* of instant *death*; or a *loth* to depart from worldly pleasures; or an *unmanly sinking* vnder the extremity of paine (howsoever such brunts most commonly shame the *valour* of those, who hold themselves most resolute :) as from a *desire* he had, to perfect the *reformation* which was begun, and to leaue an *heire* behinde (for then he had none) to succcede in his Kingdome, and continue the blessed line. For how could it chuse

but grieue him to fore-thinke on the distraction that was like to ensue, in a State so vnsettled? Many yet addicted to *Idolatry*; false-hearted *Shebna* the Treasurer gaping to succeed, which could not be without opposition. Many particulars besides; (which himselfe only knew,) and the world could not take notice of, might justly occasion him to *water his couch with teares*. And teares in such a case, either for *publique good*, or *private escapes*; by *Dauids practice*, *Ieremies Lamentations*, and our *Saviours* weeping for *Lazarus*, and over *Ierusalem*, are warranted to be *Heroicall*. We haue more *sinnes* (Beloued) to bewaile, but *fewer teares* to shead: greater occasion to hide our *faces*, but lesse contrition to doe it: many *Physitians* shall bee first *see'd*, before this remedy bee thought vpon, that *Hezekiah prayed vnto the Lord*.

6. *Hee prayed.*] *Simon Magus* had not the grace to pray himselfe, but the face to intreat others. I make no doubt, but here the Prophet *Isaiah* prayed, the *Priests* prayed, the *Courtiers* and people prayed, (all were good helpes, and it was their dutie) yet this sufficeth not *Hezekiah*, except hee pray himselfe: hee could best plead his owne cause, and commence his owne suit, and haue the better audience. But to whom doth hee pray? *Popery* was not then on foot, to pray to *Saints* departed before their images, or *buying Masses*, or applying *reliques*. *Isaiah* had instructed them better, that *Abraham* was ignorant of them, and the *Brazen Serpent* was broken downe by the *Kings* command, and called *Nehushtan*, that no such prai-

praying should be vsed vnto it. Hee *prayed* therefore (as the text hath it) *vnto the Lord* and none other; him hee had onely offended; his mercy hee had ever found ready; his power hee was assured of, he alone throughly knewe his wofull case, and therefore not as much as dreamed of the *mediation* of any other. The forme of his prayer is set downe in the twentieth of the 26. of *Kings*, and *Esay* the 38. in the same wordes, to reach vs to regard that the more, which the *Holy Ghost* vouchsafeth so precisely to *repeat*. From whence if our *Puritans* hope to drawe any instance for their *extemporary* *brabbling*, and brawling against our *set formes* of prayer; the text will shew them, as repugnant to *Hezekiah* herein, as commonly they are otherwise to all their *lawfull Superiours*. For his prayer here was on his *bed*, vpon his *particular* and *extraordinary necessity*; they must vent theirs in the *Church*, where no such occasion is offered, to the excluding of *better formes*, then their best premeditation can afford vs. *Hezekiah* turned his face to the *wall*, that this particular request of his might not bee heard, or disturbed: The gift of these men is vnder-valued, if their *profelyes* be not about them to applaud, and admire it. More tolerable therefore it were, that they troubled not the *Church* more by their *prating*, then they helpe it by such *praying*. In this case, if their *conceits* were not too *fleeting*, they might consider, that prayer is of two sorts, *Publique*, or *private*. *Publique*, may be either *solemne* in the *Church*, or more *retired*, in a *familie*, or some other

ther occasioned assembly. Now to thrust in here, with sudden, and uncocked flashes, were not only to crosse Scripture, Fathers, and the continuall practice of all Christian Assemblies, that euer deserved the name of Churches: but also to abuse such Holy meetings, by hindring the concurrence of deuotions in knowne petitions, wherein they ought to joyne, and the saying Amen to that, they must be sure is warrantable. Private prayers, (I confesse) are of another nature, wherein diuers notwithstanding may bee holpen what to say, and directed, what to aske, by publike formes, though such particulars may often fall out in regard of personall grievances, sinnes, or benefites, that may dictate (as it were) an ejaculatory prayer, as the occasion shall bee offered. Such was Hezekiah's here, and such were to be wished more rife, among all sorts of people. Notable examples herein wee haue of Jacob: O Lord God of my Father Abraham, and God of my Father Isaack: The Lord which saidst vnto me, Returne into thy Countrey, and to thy kinred, and I will deale well with thee: I am not worthy of the least of all thy mercies, & all the truth which thou hast shewed vnto thy servant. For with my staffe I passed over this Iordan, and now I am become two bands. Deliuar me, I pray thee, from the hand of my brother, from the hand of Esau, for I feare him. So Sampson, vpon his resolution to dye: O Lord God (saith he) remember me, I pray thee, and strengthen me, onely this once, O God, that I may bee at once avenged of the Philistines for my two eyes. And what are the most part of Davids Psalmes, but a contex-

ture

Gen. 32.9.

Iud. 16.28.

ture of such heavenly wishes, aptly composed for his owne vse, and the direction of others, that expect the same protection? O how would it become the conversation of *Christians*, instead of corrupt communication, and blasphemous oaths and cursings, to haue their mouthes filled with such *Prayses* and *Prayers*? How well doe such speeches sound from the mouthes of good *subiects*? *God saue the King: or Give the King thy Iudgements, O Lord, and thy righteousnes vnto the Kings Sonne.* In the warlike raigne of *Dauid*, wee haue a large description in Scripture, of *Captaines* and *Warthiars*; but in *Solomons* succeeding *Peaceable government*, of stately *buildings*, notable examples of *Iustice*, flourishing of the *Arts*, trafficking with *forraigne Nations*, and thelike. All which are the extraordinary blessings of God, and by his disposal haue their turnes, and periods, which most commonly are found in the *body*, as the head is affected. Where a *King* therefore makes the *Lords Prayer*, the best *Prayer*, the subject of his meditations; with what face may *subiects* be backward, in following such directions? *Hezekiah* (as wee all know) wanted not titles, nor treasure, nor friends, nor any other good parts, that might grace a man; and yet here wee see in the vpshot of extremity, his onely refuge is *Prayer*. And this brings him to the speech of the *Physitian*, which recouered him. For when he had prayed vnto the *Lord*, the *Lord spake vnto him, and hee gaue him a signe.* Where we haue the last words of my Text, and third member of my diuision, pointing at the

the Physician, and the course he tooke.

7. And he spake vnto him, and hee gaue him a signe.] Πολυτροπῶς ἡ πολυτρόπος, at sundry times, and in diuers manners; hath it pleased the Lord of hea-
 ven to speake to men here vpon earth, by his Sonne, by his seruants; by Angels, by men, internal-
 ly, externally, in dreames, by open visions; as Suae-
 rez vpon Aquinas's third part, quest. 30. Peucer in his commentary of the diuers kinds of diuination;
 Menclius in a peculiar tract of the knowledge of God, doe at large declare. This speaking here to Hezekiah was by Isaiah the Prophet, as the text,
 2. Kings 20. clearly sheweth. And as the extre-
 mity was great, and vrgent; so this speaking was
 quicke, and comfortable, in these most gracious
 tearmes; Turne againe and tell Hezekiah נגיד עמי
 the Captaine of my people: Thus saith the Lord, the
 God of David thy Father, I haue heard thy prayer, I
 haue seene thy teares; Behold, I will heale thee on the
 3^d day, thou shalt goe up vnto the house of the Lord.
 Could there be better newes to a dying man? Yet
 this is not all. I will adde (saith he) vnto thy daies 15
 yeares, and I will deliuer thee and thy City, out of the
 hand of the King of Assyria; and I will defend this
 City for mine own sake, and for my servant David's
 sake. This was more then could be expected, but
 thus it pleased the Lord to dispence his favours.
 Some one perchance in Isaiah's place, would haue
 here repined at such a message; Good Lord, what
 meanest thou by this? art thou so soone changed,
 or hast thou a double will; one contrary to the o-
 ther? Can it stand with thy immutability, so sud-
 denly.

denly to *doe* and *undo*? or with my reputation, to vnſay that ſo quickly, which by thy *exprefſe command* Iſo lately deliuered? The *King* and *Courtiers*, may hold me for a falſe prophet, who, vpon mine owne head, ſpake that ſo confidently which now I muſt recall? But *Iſaiah* was no *Arminian*, he knew, it was no *manners* for him to make a queſtion of *Gods doings*: Hee was acquainted ſo farre with his proceedings, that moſt commonly hee reveales not all that hee himſelfe meanes to *doe*, but ſo much onely, as his Miniſters are bound to *reach*, and *ſervants* to *learn*. Whence that diſtinction of *Divines*, into *voluntatem ſigni & beneplaciti*, His revealed will toward vs, and his *ſecret* in His eternall Counſell, notes not *two diſtinct wills* in God, (as *Lombard* well obſerues, and the Schoolemen on him at the 45. Diſt. of the firſt booke of the ſentences) but *diuers formes* of ſpeaking, concerning the acts and effects of the ſame will. Hence among the Ancients there runnes a ſaying, which is fathered on *Gregory*, *Deus mutat ſententiam ſed non conſilium*. Gods revealed denunciation may bee altered, but never his eternall purpoſe. For the firſt may bee vttered according to the diſpoſition of *ſecond cauſes*, or our *deſerts*: (as *Zanchius* well gathereth out of *Saint Auguſtine*) whereas the latter depends vpon *eternall immutability*, and therefore in no reſpect can admit any ſhadow of change. Now theſe are not *opposite*, but *ſubordinate*, the revealed, to the *ſecret*; as *part*, to the *whole*; the *revealed* expreſſing the meanes, whereby the *ſecret* is
ful.

fulfilled. *Salomons* carriage in the famous case betweene the *two harlots*, gives an instance of the like in men. Did he intend (thinke you) the barbarous dividing of the *infant*, that had no way offended? Yet his words at first are, *Bring mee a sword, divide the living child in two, & give halfe to the one, and halfe to the other.* But his intent, which he concealed, is afterward expresse; Give the true Mother the living child, and in no wise slay it: and all *Israell* saw that this was the wisdom of God in him. His first command then included not his purpose, but a tryall, to finde out the truth. And so God here not peremptorily sets downe what should bee, but what the Prophet was to deliver, concealing both from King and Prophet what should ensue vpon it. Where there is no more contrariety then in our Saviours inquiry for provision for the multitude, *Iohn 6.* hee asked Philip as it were doubtfully, where so much bread might be bought; but this he said to proue him (saith the text) for he himselfe knew what he would doe. The Prophets deadly message therefore was true in relation to the second causes, referred to their proper effect; yet subordinate to Gods secret purpose, in reference to the end: the ground of all which is closely layed, in the 17. Article of our Church, to which we subscribe. Gods decrees for the end, include alwaies the meanes, and therefore such threatnings serue Gods children to stirre them vpon to use them.

8 This vs *David* made, 2. Sam. 12. The commande was peremptory: *The child that is borne*

border unto thee, shall surely dy. Yet the King ceased not to fast, and weepe, as long as breath was in it, onely vpon this ground, *Who can tell whether God will be gracious unto mee, that the child may liue?* I had not dwelt so long vpon this, but that the *vnfeild waivering* of diuers learned men amongst vs, had giuen iust cause. Hence you may ghesse (beloued) how little reason the *Arminians* had, to take part with the *Papists*, and *Lutherans*, to slander our Church, (as for many other things) in this, that we make God to haue two *distinct wills*, the one *dashing* the other. This they referre to our *Crypticall Diuinity* (as it pleaseth those *Theologasters* to terme it) as though wee maintained any points in secret, that wee dare not publickely to iustify before all the World. *Iunius* at the beginning gaue them good counsell, for the peace of the Church. *Crocus* hath particularly answered *Bertius*, to this calumny, in the second and third Chapter of his *Paranaticus*; and all of them of late, by Gods providence, and your *Majesties* especiall furtherance (I trust) haue met with their *Masters* at *Dort*. For such imputations are no newes to those who are acquainted with the obiections of the *Pelagians*, and *Semipelagians*, against Saint *Augustine*, *Prosper*, and their followers: the Bickerings betweene the *Germane Bishops*, and the *French*, in the cause of *Godscall* and *Erigena Scotus*, the later stirres betweene *Luther* and *Erasmus*, the *Pseudolutherans*, and their opposites, *Beza* and *Castalion*, *Peter Bara*, & our *English Divines*, the *Iesuites* and the

*Consilium de
pace Ecclesie.*

the *Dominicans*, which contention is yet fresh on foote, and the *Pope* for all his *infallibility* (often yrred thereunto) dares not to decide it, but lets it still runne on. Old *Cumel* tells *Vasquez* the *Jesuite* in playne termes, that most commonly those that stand most vpon their sharpe wits, are found, in the conclusion, most repugnant to grace. *Rissolis* hath set forth a picture of *Aquinas*, bearing downe with his *Buckler*, and stabbing those with his *pen*, that in any sort shall deny the whole determination of the second causes, by the first, or contingent effects by Gods immuable decree. *Nugno* comes vpon them for *wresting* authors contrary to their meaning, and addes that hee verily thinks they will serue him so too, when once he is dead, notwithstanding his dire& writing against them. But to recall my selfe from this digression whereof I am sensible, *Aluarez*, *Bannes*, *Cabrera*, *Ripa*, with the forenamed authors, sufficiently shew, if a man would goe no farther; That the foundest Schoolemen successiuelly haue ever defended in substance, concerning Gods purpose, and mans will, his grace, and our abilities, that which our Church of England at this day maintaineth. For in this they shew them Schoolemen, (as they are commonly rearmed) whereas otherwise they play the schoole-boys, where the Popes decrees overawe them. Their learning generally being as an over-growne wood, amongst many thornes and bushes, which are good for nothing but fuell. Much good ancient timber may bee found out, to serue in the Lords building, whereas on the other side, *Forstius's Libertas*

bertas Prophetandi, and *Arminius Meditatio sine lectione*, which they and their schollers practise so much, and plead for, without religious and discreet restraint, would set all in a combustion. How much better is it therefore for vs (Beloued) to hearken with *Hezekiah* unto the Lord speaking, as he doth at this time to vs, by his *Word*, and Ministers, who ought not in that regard to bee lightly esteemed of you (howsoever vnworthy in themselves) for their *Masters sake*? Hee speaks to vs in this point, that notwithstanding hee often threaten, and sometime strike, yet place is left for mercy, where it is sought accordingly. Vse but *Hezekiah's* teares and prayers, and he is the same God, that will not only speake, but giue comfortable signes of his fauour, which is the upshot of my text, and a signe that I shall not hold you long. And he gaue him a signe.] Signes, and miracles were frequent among the old Patriarchs, Prophets, and the Apostles, with some of their successors, in the Primitive Church, for the confirmation of their vocation, faith, and doctrine. But the Gospell once fully receiued, we are left to the text, to arme our selues against Antichrist, who comes with signes and miracles. And not to rake vp old sores: who knowes not of late the practises of *Father Edmonds*, and *Darrell*, with their complices, to iustify Popery, and Puritanisme, by the casting out of Devils? In which kinde of imposture, some French Monkes were put of late to a hard exigent, when *Verrine* the Devils discourse, must be put in print, to make good their exorcismes and superstitions. But aboue

all; I marvaile why Bellarmine and Greſſer ſhould ſo ſtrangely vpbraide our Church for the defect of miracles; the firſt, in theſe termes, *Hæreticos non poſuiſſe exorquere miracula, neq; à Deo, neq; à Diabolo, ad confirmandam ſuam præſentiam*, in his 3. booke de *Barbariſtis*, and 8. Chap. The latter, in the like: *Diabolum puiſſe Lutheri doctrinam miraculis confirmare*, in his defence of the 2. Chap. of Bellarmine's firſt Booke de *verbo Dei*. Doe they take a pride, that the Devill is ſo forward to advance their cauſe by miracles, and ſo backward to doe vs any kindneſſe? If this be the iſſue, wee ſhall reſt content with ſuch miracles, as our Saviour, and the Apoſtles wrought; at the firſt propagating of the Goſpell; and when wee teach any new doctrine, diſſenting from this, then to caſt about for new miracles to confirme it. But here a ſigne was neceſſary (as Saint *Auguſtine* obſerveth) that of the two meſſages the Prophet brought to Hezekiah, in ſhew contradictory, he might b̄e aſſured on which to depend. The ſigne that is here onely mentioned in the generall, is another where particularly ſet downe to bee, the going backe of the Sunne, or at leaſt the ſhadow, ten degrees in King *Ahaz* Diall, where no doubt can be among Interpreters, whether it were done or no, but of the manner how it might poſſibly bee accompliſhed. Of the ſtanding ſtill of the Sunne, ſome inſtances are given: One was, at the requeſt of Father *Mutius* an *Hermite*, who going to viſit a ſicke perſon, was like to be benighted, had not the Sunne halfe onely about the *Horizon*, for divers houres ſtayed his

leaſure

2. Kings 20.
11.

leasure, till he came to his patient, as 'tis told vs in *visu Patrum*, lib. 1. cap. 16. Another is brought by Turpine, in the life of Charles the Great, the 28. Chap. for a more notable stay of the Sunne in one place, for about three daies together, to gratify that Emperour in the pursuite of his enemies. A third is out of the first booke of *Chron.* 4. chap. 22. made good only by the vulgar Latine edition, which readeth, *Et qui stare fecit solem.*] This last much troubled Torniellus, otherwise a diligent Historian, so that he professeth ingeniously in his *Annals*; that he knowes not what to make of it. But the first, Serrarius the Iesuite will scarce admit for a truth. The second, Baronius reiects for a lye, and the third all may see depends on a false translation. For whereas our English Doway Bibles render word for word, out of the vulgar Latine; And Hee that made the Sunne to stand.] The Originall hath nothing but יריקים, the Septuagint, *ισακ*, our English, & all other that I haue seene, And Iokim] the proper name of a mā, one of Iudah's posterity. And therefore they must needs bee אנשי כזב Men of Lying (as corruptly almost they render the very next words) who would make that to signify the Standing still of the Sunne. Whence wee may obserue by the way, what pure Text the Councell of Trent would put vpon vs for authenticall, if we would take it in grosse: And how palpably our peevish Recusants in such cases are abused, in depending on such men, who care not with what huskes they feed them. Once this is certaine, that both Sunne and Moone stood still

together for a whole daies space, in *Ioshua's* time. But here the *Miracle* seemes greater, in going backe of the same *tenne degrees*, especially as it is by most Interpreters expressed.

10 For they suppose, the Sun had then passed forward *tenne degrees* in the Diall, before the miracle began: so that *two* *duely* wanted for his setting. *Tenne* then spent in the going backe, to the point of his rising, and *tenne* to returne to the point where it was first, makes that one artificiall day about thirty houres; whereas that of *Ioshuah* (for ought we finde) and of which the text saies, there was *never the like before or after*, could not be about 24. Now if the Sunne were here posted forth, and backe in an instant, (as some would salue the matter) how could the motion of the shadow in the Diall be distinctly discerned? And to put *half degrees* for whole, (as others would mend the reckoning) the text will hardly beare. To let passe then, what explication here might arise from *Copernicus* mouing of the earth, or *Tycho Brahe's* fixing of the Sunne, as the center of motion to the rest of the Planets; or *Fracastorius* multitude of *Homocentrick*s: take but the old received grounds, either of *eight Orbes*, with *Aristotle*, or *nine*, with *Ptolemy*, or *tenne*, with *Alphonsus*, or now at the last, of *eleven* with *Maginus* and *Clavius*, not excluding their *Excentrick*s, *Concentrick*s, *Epicycles*, yea and *Excentrepticycles*, which they make belonging vnto them, to salue all appearances, and a world of difficulties would follow, if with this Sunnes retrogradation, all the hea-

venly Orbes, according to the same proportion, moued not backward. Besides, the disordering of the *Starrs* aspects, & distances one vnto the other, those that take away all Orbes, and leaue the *Starrs* to flye like birds in the ayre, without the same miracle wrought likewise in all, will not bee able to auoid. To bee quitted therefore from this trouble, *Burgensis* thinks it safer, with *Abartiniol*, to affirme, that the *Sunne* kept his course, & the *heauen* their order, and the day his length: but the shadow, contrary to his nature, was miraculously brought back. With those accord *Anias Montanus*, *Ellinger*, and some others: And their reasons are, first, Otherwise the miracle would haue beene as conspicuous in other *Dyals*, as in that of *Ahas*: And the whole world (amazed at the Prodigie) would in those dayes haue yeelded some forraigne *Mathematicians*, to haue recorded it. Besides, the text every where insisteth vpon the shadow, and but once mentioneth the *Sunne*, and then not going back in the *heauen*, but brought back in *Ahas* his *Dyall*. To that which is objected out of the 31. verse, that notice was taken of this in other Countries, seeing some were sent from *Babylon*, to inquire of the wonder, they answer out of the same place: They came to see the wonder that was done in the Land: whereof they might heare, not of the going backe of the *Sunne*, & the dayes miraculous length, which at home they had seene. I am not ignorant how *Mathew Toring* replies on this of *Burgensis* If (saith he) the shadow should yeeld vs this miracle without the *Sunne*, then God should be put to cre-

are a new light, which should haue a *motion* without a subject, and bee *brighter* then the *Sunne*, to obscure his *shadow*, and make his owne apparent. But to this *Antigensis* might answere, that God might so *infect*, and dispoise the *Sunne beames*, (which naturally are darted out at a right line) to cast a shadow forth or back, from any grosse body, as His wisdom should hold most convenient. Howsoeuer, a great *miracle* it must needs bee, and no lesse perchance, to finde the *shadow* goe backe, when the *Sunne* keepes his *course*, as the *Sunne* to change his *course*, and the *shadow* to attend on it. In this difference (being both of my profession) I take not vpon me to be *imperiall*. Wee may make vse of both. In the first, a good *King* resembles that *Sun*, that giueth life and influence to all the rest of the *starres*, cannot haue his *course* stayed, but by an *almighty hand*, and leaueh *darknesse* and *horror*, whensoever he departeth. In the second, our life is a *shadow*, euery minute *moving forward*, in the *Dye* of our time, which none can *stop*, or set backe, but he that gaue *Hezekiah* a *signe*. And signes three giueth also to vs (Beloued) of his extraordinary mercies and *favour*, in another kinde, if our vnthankfulnesse would but take notice of what wee fully enjoy: A most gracious Soueraigne, a flourishing Church, a peaceable Common-wealth, reward for vertue, punishment for vice. Infinite such *signes* may be reckned, but what reformation they worke in vs, our owne conscience can best informe vs. *Theodoricus*, Archbishop of *Colen*, mentioned by *Aeneas Sylvius*, in the second booke of his

Commentaries of the deeds of *King Alphonsus*,
when the *Emperour Sigismund* demanded him of
the *directest course* to happineſſe: Performe (ſaith
he) *when thou art well, what thou promiſedſt when
thou wert ſick.* And bleſſed are they that ſo are
viſited by Gods hand, that they pray with *Hezekiah*;
and ſo pray, that *God* may ſpeake unto them; and ſo
ſpeake, that ſignes accompany it of his mercifull fa-
vour. The grace of our Lord *Jeſus Chriſt*, the
loue of *God* the *Father*, and the fellow-
ſhip of the *Holy Ghoſt* bee with
vs all evermore.

A M E N.



Commentaries of the deeds of King Edward
 when the Emperor signified demanded him of
 the divinity court to happiness: Performed (said
 he) when thou art well, what thou providest upon
 thou wilt see. And blessed are they that to the
 Father God bind that they pray with thy hand
 and to pray that God may speak unto them, and to
 speak that they accompany it of his mercy will be
 yours. The grace of our Lord Jesus Christ, the
 love of God the Father, and the fellow-
 ship of the Holy Ghost be with
 us all evermore.

28

PEREZ-VZZAH.

OR

The Breach of VZZAH.

As it was deliuered in a Sermon before His
MAIESTY at *Woodstocke*, August
the 24. Anno 1624.

By IOHN PRIDEAUX, Rector of
Exeter Colledge, His MAIESTIE'S Pro-
fessor in Divinity, & at that time Vice-
Chancellour of the Vniuersity of
OXFORD.

I. COR. 7. 17.

*As God hath called every man,
so let him walke.*



OXFORD,

Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

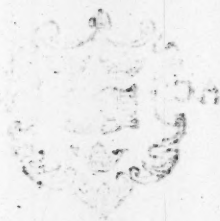
PEREZ-VZAH.

OF

The Branch of VZAH.

As it was delivered in a sermon before His
Majesty at Woodstock, August
Thirtieth, Anno 1654.

By JOHN FRIDLAND, Rector of
Exeter College, He Majesty's Pro-
fessor in Divinity at that time Vice-
Chancellor.



OXFORD,
Printed by LEONARD LICHFIELD
1656.

TO THE RIGHT
HONORABLE,
JAMES,

EARLE OF ARREN,

LORD OF EVENNA

AND INNERDALE, &c.

all the blessings of this

life, and that

hereafter.

Right Honorable,



Iue mee leaue to present
only to your *View*, that
which you heard not
long since distractedly
uttered. I haue ever ob-
serued your extraordina-
ry *favours* toward me, which I wish I
could as well *deserue*, as thankfully ac-
knowledge. When *importunity* therefore
had extorted from me, the publishing of
these

these troubled Meditations, I could not bee
to seeke of a Patron: Your Heroicall dispo-
sition in generall, and particular respect to
mee, being so fresh in memory. Weake
frames need the stronger supporters; and of-
ten times a poore Pamphlet becommeth
passable by a rich frontispece. I desire this
may be admitted not as an acquittance for
former debts, but an obligation for future
payment: which were I as able as ready,
should not bee long behind. But where
true Noblenesse is radicall, harmelesse pre-
sumption, and vngarded plainnesse for want
of Court complement, seldome meets with
a checke. This emboldens mee to depend
on your tryed acceptance; who am

Oxford; Exeter Col-
ledge. Octob. 22. 28 MR

Your Honours

most bounden

to be commanded

JOHN PRIDEAUX.



2. SAM. 6. An bigod doud zay

6. And when they came to Nachons threshing
floore, Uzzah put forth his hand to take the
Arke of God, and tooke hold of it; for the Oxen
shooke it.

7. And the anger of the Lord was kindled against
Uzzah, and God smote him there for his er-
ronr, and there he died by the Arke of God.



Y Text intimates a kind of
pregreſſe undertaken by
King David with his Peeres
and People, to remove the
Arke of God from Gibeah of
Kiriath-earim, where it
sometimes ſoourned, and
reſt was at Jeruſalem in the Te-
bernacle he had erected for it. The laſt reflection
on the argument of the former chapter, will cleare
the Connection, and ſhew the dependence of this pal-
ſage vpon that which went before. After the death
of Saul's ſonne Iſhbobaſeth, the vnion of Iſrael and
Iudah, and their ioynt homage performed to David
in Hebron, the beſieging of Jeruſalem, and winning
it from the Jebuſites, with two other notable victo-
ries againſt their bad neighbours the Philiftins.
The firſt thing this good King thinks vpon, is the
ſetling of Gods ſervice. He held it a neglect no lon-
ger

1. Chro. 16. 1.

2. Sam. 4. 7.
Ib. c. 5. 1. 3.
Ver. 6.
Ver. 17.
& 22.

Esh. 1.

ger to be indured, that the *Arke of God* should want a *Tabernacle*, or the *Tabernacle* bee so farre from *Ierusalem* his chiefe abode, that he might not daily resort vnto it. He considered that *Abinadabs* private house could nor be fit for such *publike worship*, and all the time of King *Saul* little harkening was there, after such matters. But now *peace* being established by the deuoluing of the *Scepter* to him; Religion began to looke out, as the *Sunne* after a *storme*. The *Persians* perhaps (with *Asuerus*) would haue *reuelled* vpon such successe, more then an *hundred* and *four score daies* together; and the *Romanes* haue *pageanted* our lesse victories in many an *ambitious triumph*: But *Gods children* seeke not their owne, but the *glory* of him that *protects* them. *Impediments* may sometimes *hinder*, or *distractions diuert*, or *crosses disable*, their best designs: but their hearts are alwaies fixed on the right, as here King *Dauids* was, to expresse it selfe vpon the first opportunity afforded. A *Parliament* therefore is proclaimed, and *consultation* had with the *thousands* and *hundreds* of the choicest *Priests* and *People* of all *Israel*. It would doe a man good to consider the *gracious speech* of this religious *King*, then had in this *Parliament* (though here omitted, yet registered in 1. Chron. 13. in these very words; *If it seeme good vnto you* (saith he) *and that it be of the Lord*; let vs send abroad vnto our brethren every where, that are left in all the land of *Israell*; and with them also to the *Priests* and *Levites* which are in their *Cities*, and *Suburbs*, that they may gather themselves vnto vs, and let vs bring the *Arke* againe

againe unto vs, for we enquired not at ~~in~~ the dates
of Saul. What should not such words of a King
worke with well affected ~~subject~~ ^{subject}? There wanted
not in him selfe ~~wisdome~~ ^{wisdome} to dispose, or ~~authority~~ ^{authority} to
command, or ~~resolution~~ ^{resolution} to execute: yet it pleased
him to ~~advise~~ ^{advise} with the present, and send for them
that are absent, and make himselfe a party by cal-
ling them Brethren, and acknowledge the common
fault, that all might joyne for amendment. Such
kind of sage leaues most commonly the greatest im-
pression in liberall dispositions, and workes often
more sweetly then imperious commands. Here it
appeares it did, in the words next following, And
all the Congregation said that they would doe so, for
the thing was right in the sight of all the people. All
the people therefore from Shihor to Hemah, (the
vtmost borders of the kingdome) came flocking
with all alacrity to giue their readiest attendance. It
could be no small company, when 30000 are noted
for choise men of Israell, and the rest left number-
lesse vnder their severall Captaines and Comman-
ders. These we finde here marching from Ierusa-
lem (as it should seeme) to Baalab, from Baalab to
Kiriath-searim: in which City on a hill (thence
called Gibeah) stood Abinadabs house, where the
Arke had remained, after its returne from the Phi-
listines; and the plague of the Bethshemites (for
prying into it) full twenty yeares together. Thence
it is now taken (as a man would thinke) with the
greatest solemnity and reverence that might be de-
vised. A new care is made for the purpose, to pre-
vent the least suspicion of pollution, or prophaneesse:
Abinadabs

1. Chron.
13. 4.

1. Chron.
13. 6.

1. Sam. 7. 3.

Abinadabs sonnes (who had attended it so long, in their *Fathers* house) haue their *charge* continued, to bee the nearest *Guardians* about it: *Achio* is before, *Vzzah* comes after; the rest keepe their *due distance*. A goodly sight it must needs be, of such well ordered *troupes*, vpon so sacred a peece of *seruice*. The King reioyceth, the *Musicke* soundeth, the *multitude* shouteth, and no doubt but that prescribed forme of *prayer*, at the *Arkes* removing, was then often repeated, *Rise up Lord, And let thine enemies be scatterd, and let them that hate thee flee before thee*; Numb. 10. 35. But what more vsuall then mens surest expectations, to be deceaued, and their best intentions crossed. *Crosses* and *contentments* take their turnes, not as men would haue it, but as God disposeth. They that travelled here so contentedly, with such variety of good company and *musick*; how suddenly, (not long after their first setting forth) doe they meet with an accident, which puts them all out of heart, and their instruments (as it were) out of tune. For

2. When they came to *Nachons* threshing floore, *Vzzah* put forth his hand to the *Arke* of God, and tooke hold of it, for the *Oxen* shooke it. And the anger of the Lord was kindled against *Vzzah*, and God smote him there for his errour, and there he died by the *Arke* of God. Wherein may it please you to obserue in generall

- | | |
|-------------------------|---|
| these
three
parts | 1. The danger that the <i>Arke</i> was in, The <i>Oxen</i> shooke it. |
| | 2. <i>Vzzah's</i> fault, he put forth his hand and took hold of it. |

3. The present punishment, inflicted vpon the fact, God smote him there for his error and there he died, &c.

The first intimates against the Papists, that the most setted estate of the Church, while it is here militant, is not priuiledged from shaking, nor its chiefest upholders from stumbling. The second, against the Puritans; that every man in such a case, is not to thrust forth his hand to be a Reformer, farther then his place and calling warrant him. The third, against the Atheisticall Politicians, that God cannot be deluded as men are; hee will espy a fault, and strike (perchance) suddenly, though never so faire a glosse be set vpon the action. Of these in their order, as God shall enable me, and your Royall patience giue way. And first of the first, which is the danger the Arke was in. This is here prefaced vnto vs with foure circumstances: 1. Of the Time, when. 2. Of the persons, They. 3. Of the progresse, Came. Lastly, of the place, to Nachons threshing-floore. All which to discusse apart, were to shew more curiosity, then iudgement: and to insist vpon quiddities (as the manner of some is) to gaine applause of wit, in that the Holy Ghost never meant: I came not to this place with any such intent, but to discharge my duty in preaching Christ Iesus, for the winning of soules. Their grounds to mee are vnkowne, that dare to doe otherwise. May it please you therefore, to beare with plainenesse; and to expect no deeper speculations, then this Historicall text affordeth: which here in the first entrance puts vs to a stand, with David and his chosen company.

אין כזרת חסיל
אית וזת שחין
חרים גדלים
חלים כז

3 And when they came to Nachons threshing floore. That which it pleaseth the Holy Ghost to register, is not for man to neglect, according to that of the *Rabbines*, *There is not a one title of the text of Scripture, but mountaines of matter may be observed in it.* Threshing, and threshing floores, are seldome mentioned in prophane Authors; but in Scripture sometime yeeld illustration of God's execution vpon the wicked. So Babylon is termed כנ-ג-ר the sonne of Gods threshing floore, in respect of the pressure it was to vndergoe, *Isaiah 21. 10.* Sometimes of his fauour; so Ephraims faire necke was not grated with the plow-yoake, but appointed a more favourable taske, as a Heifar to tread out the corne, *Hof. 10. 11.* These threshing floores the Israelites esteemed no lesse then their stateliest mansions. In the 15. of *Numb.* we haue a beaue offering of the threshing floore, and of this the Levites receiue a benefite, cap. 28. And how many matters of consequence are registred to haue happened in threshing floores? The great mourning of Egypt for Iacob; the miracle on Gedeons sleece; The apparition of an Angell with his sword drawne against Ierusalem; then an Altar erected by David; after, the Temple it selfe by Solomon: all in Threshing-floores. Now this Threshing-floore which is here said to bee Nachon's, in 1. Chron. 13. is stiled Chidon's: taking that name (as most Interpreters haue it) from that saying of God to Iosuah, cap. 8. נטה בידיו Lift up thy speare or shield toward Ai. But that place in my mappe, lyeth too farre out of the way, to haue any neighbour-hood with Nachons Threshing floore.

The

Gen. 50.
Iud. 6.
2. Sam. 24.
2. Chron. 3.

V. 18.

The breach of Vzzah.

The *Chaldye Paraphrase* reads it by the appellatiue, *Locum praparatum*, and that for two respects, as *Caietane* giues the reason: Either that *burnt-offerings* were there then prepared, to intreat God for good successe in that religious action: or that the people in that place were to bee orderly ranged, to proceed with the greater solemnity, and lesse confusion. The *Iesuites*, with some others, hold the difference cleared, by saying, the owner of this floore had two names, *Nachon* and *Chidon*. This may helpe (indeed) somewhat to justify their multiplicity of names, to shift from the stroke of Iustice. The matter is not great, but that Scripture must not be conceiued in any part to contradict it selfe, least the whole may thereby bee questioned. Why may not *Chidon* then be the places name; and *Nachon* the owners at that time (as *Peter Martyr* hath it) since *Ioshua's* action by *Aigau* no name to a place, and this place may be so called without absurdity. But to passe from this, yet not without some touch for use. When old frugality was in request, and Great men were better husbands then Courtiers, rich *Boaz* held it no disparagement, in person sometimes to follow his reapers, and at night to take a bed in no better place then a threshing floore. But while our masters follow too much their pleasures, who oversees the labourers? The very name of Threshing-floore, should sufficiently taxe our idlenesse and luxurie, which cannot bee contemptible, as long as God's word honoureth it. And what if I should say, that the pageant of our whole life lesse resembleth a stage, then a Thresh-

Serarius.
Sanctius.

Ruth. 3.

ing-floore? There it were a *shame* to be *mute*, and should it not here to *loyter*? Let *Iohn Baptists* application shut vp this passage, *Math. 3.* where *Gods Church* is the *floore*; the chosen, *wheat*; worldlings, *chaffe*; *CHRIST* is ready with his *fanne*, to purge it *thoroughly*, and set apart those for his *heavenly garner*; these, for *unquenchable fire*. O that our *actions* may proue so *staid*, as to endure his *fanne*, and *staile*; and not to *fly* out of the *floore* as *chaffe*, or *wild oates*, but to remaine in the day of *triall*, vnited in faith and charity to his *winnowed heape of wheate*: which sticking never so close together, may hap notwithstanding to meet with a *shaking*, as here it befell the *Arke*: the next particle of my text, (though not in order of words, yet of sense) to be discussed.

4 *For the oxen shooke it.* It never proues well, when men forsake *Gods directions* to follow their *owne devices*. In the 4. of *Numbers*, the *Arke* (by *Gods appointment*) was to bee carried on *mens shoulders*, not by every *bigboned Issachar* that would *shoulder* perchance for *place*, to make thereof a *commodity*; but of the *sonnes of Kohath*, whose *burden* properly it was: and those must keepe at the *staues end*, least by approaching too nigh, they touch the *holy things*, and so *dye* for their boldnesse. This so plainly laid downe, and often repeated in diuers places of the *Law*, and practised at the first with the *precisest care*; is here notwithstanding neglected, as a thing not *necessary*, and (perchance) through a 20 yeares long discontinuance, forgotten. So full of *infirmities*, and farre from

from *merit*, are the best *actions*, of the best *men*, whether *Princes* or *subiects*; *Priests* or *people*. The *People* perchance, relied on the *Priests*; the *Priests*; were willing to content the *Nobles*; the *Nobles* had good reason to *suspect* nothing amisse, where they saw their good *King* so forward, and confident, All (out of doubt) meant exceeding well, and a great deale of *holy care* and *diligence* was vsed: But a little *leauen corrupteth the whole masse*; & a *new patch* marreth an old garment. It was fresh in all their memories that the *Philistims* new *Cart* and *Kine*, returned this *Ake* miraculously after *seven months* captivity: and they made no doubt but this new *Cart* of *theirs*, which of *purpose* they had provided, was as good as that, or better; and *Oxen* a teeme farre more *staid*, then the *milch kine* that then drew it, which performed it with *reluctancy*, *loving* for their *calues*. In this device they might much please themselves, as more *compendious* and *easy*, then the carriage on mens *shoulders*, especially so long a *iourney*; and thinke it, by the *former event*, to be approved also of *God*. But soone they found their *errour* by wofull experience: The *Cart* was not so *sound*, nor the *Oxen* so *sure*, nor the *drivers* so *circumspect*, nor the *guardians* so at *hand*, nor the way so *levell*, nor the carriage so *precious*; but beyond expectation, it was like to *catch a fall*. What shall a man here say? but that *God* seeth not as *man*, and man *overseeth*, at the least casting his eye *aside* from *Gods directions*. Most of the *Iewes* haue a conceit, that these *Oxen* foundred (as it were) on a *sudden*, from a *supernaturall* cause.

1 Sam. 6. 1.

Ibid.

ver. 13.

שחט

Math. 8.

For if it were *present death* for man and beast to touch mount *Sinai*, when the LORD descended vpon it, *Exod. 19.* in proportion here must be danger, for beasts to be made *supporters* of so sacred a burden. Others obserue a *naturall wantonnesse* in the *Oxen*; They *kicked*, saith one; *stumbled*, saith another; *drew diuers waies*, according to a *third Translation*. The word in the *Originall* is of a doubtfull signification. But whatsoeuer the cause might bee, the effect was certaine, that the *Arke* thereby was *shaken*, and in danger to bee *overthrowne*; which the more amazed, the lesse they knew the reason of it.

5 Few men will make *question*, but that the *Arke* in this place (among many other resemblances) may well beare a *type* of the *Church militant*, as that other *Arke* of *Noah* doth, by the application of all *Interpreters*, both *ancient* and *moderne*. That had his *shaking* vpon the *waters*, as this by the *Oxen*, vpon the *new Cart*. And was not the *ship* where in our *Saviour* sailed, in a greater danger by a *tempest*? The *Disciples* themselves knew not what would become of it; as appeareth by their timorous out-cry in the greatest *perplexity*; *Lord saue vs, we perish*. Such hath ever bin the lot of this woman in the *wildernesse*, the beloned among the *Watch-men*; *Pharaohs* oppresse her, *Balaams* curse her, *Ieroboams* cause her to sinne, *Nebuchadnezzars* lead her into *captivity*: Shee shall no sooner bee *quitted* from the *hypocrisie* of *Scribes* and *Pharises*, but new persecutions of *Heathenish Tyrants* will make ha-
 vocke of her choicest children; Heretickes infect her
 springs

*spring*s, *Schismatickes* trouble her peace, *Antichrist* surpriseth her liberty; ravening *wolves* deceiue her in *sheepes cloathing*; *Frogges* and *Locusts* over-runne her fatteſt *paſtures*. This *Doctrin*e needs no inlargement; which wofull experience in all ages hath made ſo manifeſt. In her *beſt time*, ſtrongeſt *conſtitution*, ſecureſt *reſpoſe*; ſuch *Tertians* often *returne*, and giue her *fits of ſhaking*: Naturaliſts cannot number more *Earth-quakes*, then we (if the word may paſſe) may reckon *Church-quakes*. So that ſometime ſhee is forced to cry out with the *Prophet*, *My belly, my belly*; other-while with the *Shunamites* childe, *My head, my head*: And that for the tryall of her patience, the credit of her *conſtancy*, the exerciſe of her *humility*, the quickning of her *faith, hope, and charity*, the killing of her *carnall deſires*, and encrease of her longing for a place of better ſettling.

Jerem. 4. 19.
2. King. 4. 19.

6 What ſhall we ſay then of thoſe (*Beloued*) who make *temporall felicity* a note of the *Church*, paint her alwaies in *pompe*, to deceiue the credulous *gazers*, and perſwade them to *beleene*, that the *Church* was never there, where ſhee ſhewed not alwaies a *glorious out-ſide*. The world can witneſſe what a ſtirre the *Romiſh factors* haue kept of late, to juſtify their *whore of Babylon*, not by *faith*, (I warrant you) but by this *externall viſibility*; and diſcard all other *Congregations* from being *Churches*; which oppreſſed heretofore, (eſpecially by their *tyranny*) in the eyes of the *world* haue not beene ſo *conſpicuous*. This point ſo often, ſo *thoroughly*, by ſo many diſcuſſed, on our ſide, to

Beſarm. de Ec-
cleſia. 4. ca. 18

the confusion of all *opposites*, and satisfaction of the *unpartiall*; they reinforce now againe, as a *new invention* never heard amongst vs, before in most of their *pamphlets* and *parlies*: not for any *bold* (I am perswaded) they finde in it themselves; but as the last *carill* to hold out plea before their *seduced profelites*: who, if it were not for some such *goodly retentives*, would be alwaies *flitting* from them. For what can bee more *impertinent* and *prapostorous*, then when the *question* is concerning *Doctrine* and *Discipline*, whereby a *true Church* may be discerned from a *false*; to intangle the businesse with *personall circumstances*, and *knots of storie*, and *Chronology*, which either for want of *certaine evidence* may proue *undeterminable*; or cleared to the *utmost*, make nothing to the *purpose*? For, suppose we had *no certainty* of our *predecessours* before *Luther*, (as our *opposites* haue alwaies taken the *strictest course* that we should not) is it not sufficient wee finde by the *undoubted word of God*, wee are in the right? from which, all *Churches* had their *originall*, (as their owne *Marinarius* tells them roundly in the *Councell of Trent*) and must be *reformed* when *corruptions* grow intollerable. Now they that reforme according to this *Rule*, erect not a *new Church*, but correct *enormous novelties*, or *inveterate deformities* in the *old*. When good King *Ezekiah* purged the *Temple* from all *uncleanesse*, in the *Olde Testament*; and our *SAVIOUR* from *buyers* and *sellers*, in the *New*: May they bee said to haue set vp a *New Temple*, or rather reduced the *Old* to its ancient lustre? The reforming of Romish

Romish Misals, Pontificals, Ceremonials, and Bre-
viaries, according to Trent. Constitutions, hath not
hatched vs (I. throw) a new masse of Catholicisme.
For if Bekarmines position be passable, *Ipsa Christi
Ecclesia non fuit nova respectu Iudaica, sed solum
mutatio quadam status Ecclesie*; De notis Eccles. l.
4.c.5. *Christianity changed not the Churches sub-
stance, but the condition only from that which it had
in the Iewish Synagogues*: why may wee not rather
tell them vpon the same grounds, that our present
Church, compared with that of our forefathers be-
fore Luthers Reformation, *Non est nova, sed tan-
tum mutatio quadam status Ecclesie*: The place the
same; the case altered: the good graine reserued in
the same floore, the chaffe and darnell onely fanned
away. Were it not p̄evisiue to hereto imagine,
that one Arke should become two, because here it
is shaken by the beasts that drew it; but afterward
conveyed more staidly on the shoulders of the Le-
uites? Forged suppositions are poore grounds to
make men see their errours. First let them convince
vs that our Church is new, and essentially different
from that of our predecessors before Luther, and
then we shall cast about to frame her a genealogy
accordingly.

7 This one answer might suffice to stop the mou-
thes of the clamorous, and giue satisfaction to the
unpartiall of either side. Yet to cleare our pro-
ceeding from the least suspicion of factious novel-
ty: wee farther make plaine vnto them, that the
idolatrours and tyrannous additions, which they for
their glory and gaine haue patched to the common

grounds of *Christianity*, and wee now protest against, haue beene ever withstood at their *first entrance*; or reprov'd, as they grew on, by the most *eminent* and *honestmen* in every age, according to the *hint* that it was possible for them to take. These *groaned* after the *Reformation* which wee now enjoy: but overborne (as it was *fore-prophecied*) by an impetuous *maior part*, (which commonly proues the worst) could never bring it about. They haue had *Catalogues vpon Catalogues* of such *names* and *witnesses*, which they never haue offered solidly to answer; but by *catching* at some *extravagancies*, and suppressing alwaies the *maine*, bearing their *proselites* in hand that no such matter could be ever shewed. Haue they not among their owne *Professours*, *Alvarez Pelagius*, *Nicolaus Clemangis*, *Theodoricus à Niem*, and diuers others of the same *freedome*; whose complaints of the abominations of *those times*, haue never beene refuted, or redressed? What is the cause that the workes of *William de sancto amore*, *Peter de Vincis*, *Thomas Gascoigne*, *Robert Grossthead*, *John Wicliffe*, with others, haue beene suppressed so carefully, but that they were too free against *Friers fopperies*, *Popes tyrannies*, and *Romes vn sufferable purloynings and superstitions*? Why satisfied they not the greivances of the *Emperour Maximilian*, *French*, and *Germans*, which their owne *Orthuinus à Graies* hath bundled ypt together in *Fasciculus rerum expetendarum*. When wee read in their owne *Cardinals*, *Bellarmino* of the tenth age, *Ecce seculum infelix*; no writers, no Councillors, no Popes tooke care for the

the publike good: *Baronius* of the same; *Potentissima* a què ac *sordidissima* meretrices, impetuous and debolht *Curtezans* had gotten a hand to *Pope* and *un-Pope* their *Paramours*; as their fancies led them: *Peter de Alliaco* in a booke for *Reformation* offered to the *Councell of Constance*; wherein he sticketh not strangely to averre, that the *Church* was then in that case, that it was worthy to bee governed only of *reprobats*: we conceave that in our moderate reformation we haue hit the marke that these men aimed at. And can this be censured for setting vp a new *Church* or *Religion*? No no (*Beloned*) if *Romes Rocke*, and *Peters Chaire* they vant of, had not bin subject to shaking, (as the *Arke* here was) why did *Pope Adrian* the sixt acknowledge their grosse corruptions, and promise the *Germans* by his Legate *Cheregatus* that they should haue a reformation? Why did the *Trent Fathers* assigne especiall *Deputies* to enquire into abuses, if the *Church* should loose her being by an orderly *Reformation*.

8 And here because they sleight these instances wee bring, as of *disunited particulars*, and require *visible congregations*, that taught (as we doe) from *Luther* vpward; in this also their owne men shall furnish vs, and cleare vs from being *Novelists*, to the shame of our accusers. For doe not their owne *Wimpins* and *Cochleus* tell vs, (and that by way of exprobration) that the *Lutherans* had nothing singular which they borrowed not from the *Husites*? Now that the *Husites* were instructed by the *Wicleuists*, *Bellarmino* hath a touch, and *Historians* of these times are more plentifull.

Wickle-

Baron. ad ann.
912. n. 8.

Fascicul. re-
rum expetend.
p. 172.

Wicklevists are acknowledged for the *Waldenses* schollers. And these *Waldenses* (branded by their *Adversaries* at least with 32 nick-names) are by the confession of *Inquisitor Reynerijs*, about 300 yeares since, descended either from the times of *Sylwester* the first, or (as others are perswaded) from the *Apostles* themselves. These men were not so circumvented by *politic*, or curbed by *cruelty*, or seivered by *calamities*, or obscured by *calumny*; but alwaies they remained *visible* to those among whom they lived. For should wee imagine those *Husites* *invisible*, when 40000 of them vnder the leading of the *valiant Zisca* gaue their enemies so many *affronts* and *overthrowes*, and wonne *Conrade Arch-bishop of Prague*, and *George Gitziko* otherwise called *Poggiebratius*, King of *Bohemia*, to bee of their opinion? Could 900000 of the *Waldois* or *Albigenses* spread through all *Christendome*, of whom *Bellarmino* boasts our of *Paulus Aemylius*, that 100000 were slaine at one time, bee to obscure that no man should take notice of them? Or would the Pope grant out his *Crusadoes*, for the rooting out of those that could be found no where? It is senselesse (*Beloved*) that our *adversaries* contend for in this behalfe; had the *Bishops*, *Priests*, and *Deacons* among them a due forme of *Church government*. Did they publikey in their *Sermons*, *writings*, and *disputations*, proclaim the Pope to be *Antichrist*, and *Rome Babylon*, and protest against the chiefest of her other *abominations*? did they suffer for this profession, all kinde of *exquisite torments*? And will those men, that hunted them

Perin. hist. l.
2.

Lib. 46. de
not. Eccles.
cap. 13.

them as *Partridges*, butchered them, as *beasts*, registered them as *dammned Hereticks* to all posterity. beare now the world in hand, that they were *invisible*? But they dissented (say they) from the *new reformers* in many *gross* opinions. This wee may not take vpon trust from the lying *Monkes* their persecutors: but from their owne *Apologies*, *Confessions*, and *Catechismes* (gathered and set forth more carefully of late by *Lydius* in *Latine*, and *Perin* in *French*) wherein we can *discerne* no such matter. But say their reformation were not as full as ours (as indeed it could hardly bee, for diuers reasons) who knows not, that as *corruptions* came not in all at a *clap*, but by *degrees*, almost *insensibly*, so they could not be withstood, and *purged* in one age, by the same parties, altogether. *Time*, *events*, and *opportunities* discover many things, which *industry* cannot foresee, or foreseeing straight amend. It sufficeth vs they were ours in the *maine*, and tended to that *perfection*, which we (by Gods mercy) haue now in better measure attained. But what needs halfe this, if men would *deale sincerely*, and God might be heard to *speak*? No *Christian* (wee trust) will be so *impudent*, as to doubt, whether the *Primitive Church* including *Christ*, and his *Apostles*, were *true* and *visible* without exception: Let them shew our dissent from this in any one *particle*, wee are ready for *conformity* and thank them for their *directions*. Let them now on the contrary but gratify vs so much for recompence, as but to set out any one *Church*, in all ages, before *Luther*, that held all points of *Papery* in the same

same manner, and vnder the same *Anathemas*, as the *Tridentine Councell* hath at length enioyned, and wee shall beare with them, for snarling at our visibilty. *(You yet) consilij vobis in his vobis*
 ¶ But this digression hath held you too long; the minutes therefore that remaine, must bee husbanded more thriftily. By this which hath beene spoken may bee well gathered, that as the *Arke* was taken before by the *Philistins*, and after shaken here among Gods Priests and People, in the presence of the best King, who could not remedy it: So the Church in neuer ages, hath runne the like hazards. Taken it hath beene (as wee all know) by the *Romish Philistins*; & shaken it may be, though thence recouered (as it hath beene of late) amongst our poore brethren in *Germany*; and God knoweth who are next to his dreadfull visitation. You therefore whose shoulders are knit, and consecrated for this sacred burden, shift it not off on *Oxen*, which in the plainest floore, may misse their footing. Hath God advanced you to honours; and put you (especially in trust, and must his abieft service be turned aside, as too meane for your Greatnesse. Assure your selves (Beloved) *Philistins* are no fit patterne for the Priests of *Israhel* to imitate. New *Carts* or *Cartwrights*, cannot assure vs, that the *Arke* shall be well carried; when ability growes negligent, and the weakest are left to that load, which requires the strongest. It cannot be denied but that *Oxen* had their use; both in the floore and Temple: in the one to tread out the earne in the other to uphold the molten Sea, and much increase (saith the *Wise man*)

is by the strength of the Oxen. But must the greatest burden therefore bee committed to their convey, and they walke by as spectators, who should be the chiefest actors. Oxen (I confesse) are a plow, not to sow, nor to breake up what ground they list, but to be guided, and driven. Yet must they then be fostered by the carefull plowmen, that they may continue (as the Psalmist speaketh) to be strong to labour. And here it would also doe well, that they haue their full growth, before they vndergoe the yoke, and bee inured to know their owners, that our spirituall plow might speed the better. But this good husbandry is sometimes neglected; whence Pharaoh's leane kine proue suddenly as fat as buls of Basan, neither fit for cart or tillage: when others that sweat in the floore, (contrary to Gods Law, and the Apostles Commend) haue their menthes mazzled. Vpon that of the 1. of Iob, *Boves arabant, & asini pascebantur iuxta eos*, the Popish glosse is well known: *per Boves* (saith Aquinas) *significantur maiores*, *per asinos minores*. That which they driue at, is this: Romish Prelates must prescribe what they list in matters of beleefe, and their vnderlings of all sorts, like Asses, must accept of it in grosse. O let not the iniuries of these shifting times giue iust occasion hereafter, for the inverting of this application, when men of worth shall complaine out of their pinching wants and discouragements; *Asini pascentur iuxta nos vndequaq;*, & *nos quo iugiter aramus, vix habemus quod comedamus*. Howsoever, by this or other meanes, the Oxen may faint and stumble, the Axletree crack, the wheeles de-

Prov. 14. 7.

Psal. 144. 14.

Isaiah. 1. 3.

Deut. 25. 4.

2. Cor. 9. 9.

Math. 10. 10.

Luk. 10. 7.

1. Tim. 5. 18.

Aquinas. 2. 2.

q. 2. art. 6.

cline and incline, and the *Arke* bee sensibly indan-
gered: hold *Azzab* must not thrust his hand (vpon
any religious pretence) to stay or seize that which
he hath no warrant to touch: which was observed
to be his fault, in the second part of my Text, and
succeedeth now in order to be briefly examined,
10. *Azzab* put forth his hand to the *Arke* of God,
and took hold of it: A man would thinke that this
fact deserved commendation, rather then punish-
ment; for (alas) what should hee haue done? The
Arke had long sojourned in his Fathers house, and
he, and his brother *Abia* had done (at least as hee
conceiued) acceptable service about it. In this
present removall, by the Kings appointment, (at
least, consent) as his brother went before to guide,
so his place was behind to attend and helpe the
carriage, as opportunity and occasion should re-
quire. Hee saw the *Oxen* staggering, the *Cart* shak-
ing, the *Arke* rolling; he (as it should seeme) was
next at hand, and who would not haue put forth his
hand in such a case? had the *Arke* actually fallen
through his neglect, would not the whole multitude
haue cryed shame vpon him, and perhance done
worse vnto him? The *Philistims* would haue blas-
phemed, that the *Arke* of the God of Israel had
now at length caught a fall, as well as their *Dagon*
had formerly before the *Arke*. Devotion in the
people would haue beene abated; Religion, scandā-
lized; Gods ordinances, and holy Mysteries lesse re-
verenced; and esteemed: But infinite such preten-
ces waigh nothing, where the Law of God, and obe-
dience required of man are laid in the contrary scale.

Whe-

Whether *Vzzah* were a *Levite*, or no, *divers* dispute vpon *coniectures*, and conclude *diversly*. *Saint Gregory*, *Hieronymus*, *Rupertus*, and *Iosephus*, together with *Abulensis*, and *Serarius*, the *Iesuit*, are for the affirmative: *Sanctius* another *Iesuit*, with *Dominicus à Soto*, and some others, incline to the negative. Let vs take that which may most excuse him, and admit him to be of the *Priests* race: yet this was not enough to privilege him, except he had beene descended also from *Noah*: and the *Noahites* had no commission to touch, but only in a due distance at the barres end to heare the *Arke* of *God*, *Numb.* 4. 15. This fault therefore in the Text is termed by the vulgar gives it rashnesse; our Translation error. The *Greeke* and *Hebrew* intimate a respectlesse kinde of forwardnesse. Wherein this should chiefly consist, all agree not, but wile the freedom of their private coniectures. Some say, that the dishonour offered to the *Arke* in committing it to a waine of *Oxen*, was that which drew on the stroke: but this touched also his brother, and all the rest of the company, who consented to it, and applauded it as well as him selfe, and yet escaped harmelesse. Others censure him for touching the naked *Arke*: but how could that bee (saith *Abulensis*) because the *Arke* was never lightly without a threefold covering. *Abulensis* therefore him selfe concludes more probably, that there wanted due reverence in the action. *Non seipsum sanctificavit* (saith *Gregory*) holyl things must not bee touched with unhallowed hands. For *God* will bee sanctified in those that come nigh him, and glorified before all the people.

Levit. 10. That this sanctification should bee hindered by his wifes company, (as some shauelings would haue it), is a fancie firing their vncleannesse, but not to be reckoned amongst honest mens coniectures. With farre more likelihood the Iewe's lay the fault on his diffidence, as if God could not haue upheld his owne Arke, without his vnlawfull assistance: Most of these opinions touch somewhat on truth, but passe by the chiefe, which I take to bee, (with the most and surest Interpreters) his inconsiderate laying hold of the Arke, beyond his vocation, flat against Gods ordinance: which David saw, and amended afterward in removing it from Obeds house: 2. Chron. 23. where the Priests sanctified themselves, and set their owne shoulders to it: the Iouisours kept distance, the Priests were ranged orderly according to their places, as the Lord commanded: All which their good King saw religiously executed; and then all things succeeded according to their hearts desire.

This should lesson the pragmaticall itching humorists of these our busie times, to keepe within their compasse, & not to haue an oare in every boar, where their carriage lies not. Finde we nothing to be managed vpon our owne demaines; but needs we must be meddling with other mens free hold? can we presume our owne accounts can passe so easily at the last Audit, that other mens reckonings must vnnecessarily be taken into our scower? The Diuells hath not had in these latter times a more dangerous engine to dissolve unity, and breed confusion, then by disturbing the ranked that God hath plac-

ced vs in; and animating giddy and ambitious spirits, to be factious in businesses that belong not to them. What hath set all Christendome (for so many ages) so much in an uproare, as the encroaching of the Romish Clergy on Princes Regalities? which at length may draw them on, and vrge them on the other side to cry quits for restitution. I might enlarge this point (Beloued) if the time, and awfull regard of your Christian patience confined not my Meditations. S. Peter hath a good caveat in this case to be thought vpon. As a Christian should abhorre to be found guilty of theft or murder; so his care should be, not to bee justly condemned for an *interloper* (as our English hath it) in other mens matters. What makes the Subiects hand on the Magistrates sword? or the Lay-mans on the Priests keyes? or the Tradesmans to discharge the Souldiers artillerie? or the Souldiers to prize the Merchants wares? And might not our Scholars be better busied in the State of Questions, then in Questions of State? Moses was found with his sheepe, Elisha with his Oxen, Peter mending his nets, Mathew at the receipt of custome, when the Lord preferred them to higher places. When he saith, Friend, sit up higher, or come up hisher, then may we make bold to doe as he commandeth: Vzzah, and Vzzah, neere in name, but neerer in the like presumption, both neglected this: wherevpon the first offering to offer incense, departed with the leprosie; but what befell the latter for his rash handling the Arke, that which followeth sheweth in a very sudden occasion.

1. Pet. 4. 14.

Luk. 14. 10.
Rev. 4. 1.2. Chron. 26.
19.

and the anger of the Lord was kindled against Vzzah, and God smote him there for his error, and there he died by the Arke of God. As God's blessings, so his iudgements are often sudden, sometimes beyond expectation, never without cause. Who can endure the brunt of God's anger kindled? If he lift vp his hand, there is no warding of the blow. Die must Vzzah here for his presumptuous error, and die he must by the Arke of God, that the presentnesse of the execution might bee a president for future ages; and the place mind the guilty, that whē God prosecutes, it is in vaine to think of sanctuary. Differences here also are but of small consequence, concerning this punishment. S. Hierome thinks that his arme and shoulder onely withered: the one for being with-drawne, when it should haue borne the Arke, the other for being too officious when it should haue forborne. But the Text speakes of his death, not by a lingering, but dispatching blow, as blasted with lightning, saith one; knockt downe as with an apoplexie, saith another. Once this is plaine enough, that smitten hee was; not secretly by a plot of man, but by God, openly, and that without delay, and that in the midst of a great solemnity, and that before the Arke, and that when he supposed he did God necessary service, and others expected nothing lesse then such an event, to leaue a pattern to posteritie, that when men oversee or wink at abuses, God will shew himselfe at length in his owne quarrell, execute his owne iudgements, and iudge of all mens actions, not as they seeme in shew, but as he findes them in substance, conformable or dissenting.

disfenting from his ftrict prefcription. Then pretences fhall not fsecure, or good intentions, excufe; but the offenders fhall fuddenly be fmitten, and the innocent righted, beyond the worlds expectation. And now (Beloued) was Vzzah the laft man that ever was pragmaticall? or this the firft exemplary froke that ever was inflicted vpon medlers in fared myfteries, beyond their commiffion? Nadab and Abihu might haue beene an enfample to him, as he fhould bee to vs; that Gods anger may bee as quick to ftrike, as our prefumption is peremptory to provoke. Should this poore mans good intention haue fo heauie a doome, and our impudent intruding be alwaies borne withall? Shall fimple error dye in the place before the Arke; and malice furuiue, perchanceto doe more mifchiefe? Perez Vzzah, Vzzah's Breach, fhould bee a warning - peece to vs all for circumfpection in our carriages, humility in our proceedings; feare to intermeddle in cafes referred to our Superiours, and Gods owne priuy Counfell; left his angry froke prevent all parlye; & a breach be made, which fhall never bee repaired. I end. At the fight of one of his company fuddenly ftroken dead, (as here Vzzah was) Peter Waldus of Lions proued a convert, and from him are the Waldenfes, fo famous for refifting Popery. O that the confideration of this fall of Vzzah, might work in vs the like rifing from finne. Which God of his mercy grant, for his Sonne Chrift Iefus fake; to whom with the Father and bleffed Spirit bee all honour and glory now and ever. AMEN.

W. W. C. C. C.

The first of the three main parts of the book is devoted to a general survey of the history of the world from the beginning of time to the present day. The second part is devoted to a detailed study of the history of the United States from the time of the first settlement to the present day. The third part is devoted to a detailed study of the history of the world from the time of the first settlement to the present day.

28 MR 59

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ALLOQVIVM SERE-
NISSIMO REGI IACOBO
WOODSTOCHIÆ HABI-

TVM 24. Augusti. Anno 1624.



Vod *Portia Latroni* è Scholis
in forum protracto, vt pero-
raret publicè, accidisse refert
Seneca: illum vsq; eò fuisse
confusum, vt à *Solacismo in-*
ciperet: vereor, ne mihi con-
tingat hodiè apud Te dicturo,

(*Regum omnium perspicacissi-*

me) quid dicenda anticipas, stupendâ ingenii prolep-
si; à quâ, quantum deficit, tantum infra rem subsi-
dit vel meditatissima cujuscunq; oratio. Cum au-
tem sensibile nimium excellens labefaceret sensum,
(ut cum *Philosophus* tradit experientia) quid mi-
rum, si prodeunti subito è *Musarum umbraculis*,
caligent oculi ad insoliti *Solis* radios. Hosce inter-
rim vel deponit cum *Phæbo* apud Poëtam, vel cum
Mose potius velo obducit *Sacrata Tua Maiestas*,
quoties appropinquant *tui Academici*; quos non
benignius audis, quàm invitas: non vt inter ceteros

Contr. l. ii.
proœmio.

Ad REGEM.

Uide Maria-
nam de adven-
tu S. Iacobi in
Hispan. Baro-
nium Marty-
rol. ad 25. Iulij

Esther 4.

tantum gratulentur pro more, sed *pra ceteris* compellent liberè. Hinc, si fieri potuisset, *octodecim* stipata Collegiis, & *septem* Aulis, in occursum prodisset Patrono suo, grata tua *Ancilla*, Mater nostra, *Oxonienfis Academia*: sed quia hoc non datur, quod agnoscit, quod debet, quod meditatur, quod vovet, repræsentat per *filios hosce* suos primarios. Peregrinantur plurimi ad *IACOBVM Compostella*, & dum quærunt ibi *Sanctum*, inveniunt *Idololum*. Neq; enim inter *Fraterculos* adhuc constat, An *IACOBUS* *Apostolus* vnquam *Hispaniam* inviserit. Quantò compendiosior nostra hæc Religio, & certior devotio? Isti prolixum iter emetiuntur, vt minùs forsan accipiant, quàm conferunt. Tu verò *IACOBVS noster Tutelarius*, non tam expectas, tuorum vota, quàm prævenis; & vt cultores illustres tuos, ipse peregrinarius. Capitale fuit *Persis* irruentibus in conspectum *Regis* absq; veniâ. At Tua quos *invitat* fama, benignè *admittit* facilitas; nec tristes vnquam *dimittit*, nisi hoc nomine, quia est discedendum.

2 Vincula sunt ista (*Rex potentissime*) quibus arctius constringuntur *ingenii tui subditi*, quàm maniceis aut compedibus adamantinis *Mastigia* vilissimi aut *stigmatici*: Legibus quidem tuis *vincimur* nos omnes; sed dimissa celsitudine, facili severitate, temperata Maestrate, suavi & demulcenti iugo, *vinciuntur* præcipuè *ij*, qui aliàs sunt *liberrimi*. Atq; hîc dum intueor, quot dicenda occurrunt, & quàm paucis sit dicendum, non adeò turbat quid dicam, quàm quid *prætermittam*: Non opus

Ad REGEM.

pus est igitur ut valetur Oratio, cum domi habeat
vnde luxuriet. *Bibliotheca* publica quorannis intumescens ingenti voluminum auctario; *Schola* publica, pinnis tandem fastigiata, & nubibus æmula; *Salaria* publica invidenda benignitate Professoribus collata, & confirmata, themata fuerunt *pangyricis* antè hoc in loco dictis, quæ fastis jam sepountur, ut inclarescant seris nepotibus. Atqui non adeo sterilefcit *Tuum* (ô *Rex felicissime*) *Imperium*, vel languent *Regia* *benignitatis* exempla, quin ceteret cum ipso temporis decursu, *Mæcenatum* recentior beneficentia. Quid dicam de *Aulâ* *Latæ portensi*, quæ (*Aquila* iactat) tuo diplomate, post tot sæcula, tandem vetustatem exiit, & transiit in *Collegium Pembrokianum*, vel ipso nomine satis *dotatum* & *nobilitatum*? Ad marginem præterlabentis annis, Heroicis hodiè insurgit sumptibus *Hortus Botanicus*, qui *Patavinus* vel *Leydensibus*, hæc ex parte, non cedat deliciis. Ex decreto de *aperiendo Flumine*, tuo Regali assensu firmato nuper, & promulgato, quàm perenne manabit, *Academicis* præsertim tuis, emolumentum, sentient affluentius posterius, quàm præsentis explicent. Postremo ne mutus sum aut ingratus *Orator*, in meâ aut meorum causâ, obtinuit antè annum, Tuis præsertim literis, mandato, & dono, *Exoniense Collegium*, haud ita latam terræ portiunculam, sed in illâ nunc eminet non infimæ notæ *Sacellum*: deest tantum ad complementum, debita *Consecrationis* solennitas, & *Divi IACOBI* titulus: quo ex voto *Fundatoris* & *Collegii*, innotescat posteris, & in iugi *Salvatoris* cultu, unâ cum Sanctissimi *Apostoli*, benignissimi

Regis.

Regis in æternum recolatur memoria.

3 Ista verò cum sint huiusmodi, vt si indies repetant, indies admirationem excitarent, in censum nihilominus vix venient, si cum cæteris, (quæ *Tuæ Maiestati* accepta referimus) conferantur. Gloriamur *Academiam* inter tot adversantium cuniculos, à *Papismi* fermento esse conservatam. Conservavit tua prudentia. Gratulamur *Arminianismum* nostras *Cathedras* non infecisse. Exhibuit tua providentia Antidotum. *Disciplinam*, *Academias*, *Episcopatus*, sùsq; deq; raptassent jamdudum *Puritanismi* furores, nisi frigidum suffudisset & iniecisset frænum, felicissimo rerum usu maturatum tuum Iudicium. Quis obstaret æmulis & feralibus istis *Harpiis*, qui solum illud detractum sibiipsis & suis pullis æstimant, quod Academicorum accèssit rationibus, nisi tuus interveniret splendor, & nebulas istas dispelleret. Atq; istis quidem laudibus, nil decerpit *Militum* virtus, nil *Consiliariorum* solertia, aut subsidium. In *Ædificiis*, *stipendiis*, & privilegiis, agnoscerent potiùs morosi, Regis gratiam & Auctoritatem, quàm sumptus proprios, aut fabricam. Sed quod *Papismus* non invaluit, non prævaluit *Arminianismus*, non dissipavit *Puritanismus*, aut prostravit liuidorum fontica barbaries, tot congesta *Macernatum* Trophæa, *Tuæ* (vt ita dicam) prærogativæ, (Regum omnium Sapientissime) est peculium. Non hîc se immiscent aliæ causæ auxilia-trices, aut casus: sed totum hoc, quantumcunq; est, quod certè nobis *Academicis* præcipuum & palmarè est, totum (inquam) est tuum.

4 Illam igitur Academiam, (O R E X) quam
tot

Ad REGEM.

tot affecisti beneficiis, decorasti trophæis, munivisti privilegiis, beasti orthodoxæ Professionis libertate, illustrasti præsentiam, donasti scriptis, ituris in sequentium ætatum miracula & oracula, irrigasti postremo expectatâ affluentia liberandi Fluminis, habes hodiè prostratam ad debita *Majestatis Tuae* obsequia, vt agnoscat quanta accepit, reddat quod potest, veniam petat vbi deficit, exprimat saltem quod cupit, cum non habeat quod rependat. Mavult nunquam fuisse felix, mallet semper haberi vilis, quàm ingrata tali *Patrono*, in cuius Benignissimo *Favonio*, illos quibus antea & adhuc animatur, haurit spiritus; & in præcipiti *senectute* (vt *Iuvenacula*) sit fecunda. Intra proximè elapsum novennium, (obstetricante pro modulo, *meo* qualicunq; *Professoris tui conatu*) septuaginta tres emisit in *S. Theologiæ Doctores*; vt omittam ultra centum & octoginta eiusdem facultatis *Baccalanreos*: quos confidenter dicam, non tantum *Papismum* execrari, *Arminianismum* non fovere, *Puritanismum* explodere; sed etiam pestiferam istam, & nuper flammis vlticibus expiatam, *Bucanani*, *Paræi*, *Danei*, & aliorum de *cohibendis Regibus* sententiam, merito ferire *Anathemate*. Nec Medicis, Iurisconsultis aut Philosophis defunt proprii catalogi, defunt fida pectora, defunt promptæ linguæ, ad gratissimam *Doctissimi Regis* observantiam. Summatim vt dicam; quot fovet Academia genuinos Filios, tot habet *Rex Iacobus* Deo supplices, vt *Angetus*, qui eripuit *Iacobum Patriarcham* è cunctis malis, perpetuet illius felicitatem: per quam agnoscimus, *Academias* vltra speratam sortem triumphare. Quàm pulchra

Ad R E G E M.

pulehria igitur sunt tabernacula tua (O I A C O B) & tentoria sub te *Israelis* tuæ! vt valles nemorosæ, vt Horti iuxta Fluvios irrigui, vt Arbores Aloës, quas plantavit *Iehovah*. Fluat aqua de situlâ tuâ, ad perpetuum tuorum Refrigerium; ingemat elatus *Agag* sub tuo victrice brachio: nec *Gog* aut *Magog* *Monoceros* aut *Leones* tuos impunè exsuscitent, aut laceffant. Vt postquam *Corah*, *Dathan*, & *Abiram*, & omnes ejusdem instituti *Alaïtores*, dehiscenribus terræ faucibus, absorptos conspexeris; postquam *Locustas* & *Ranas Apocalyplicas* à tuis finibus & latifundiis procul abegeris; postquam ingratorum murmura, vel iustitiâ tuâ eliseris, vel prudentiâ & moderamine plusquàm humano sedaueris; postquam *Regalem tuam profapiam*, apud exteros (proh dolor!) tot annos jam exulantem, hæreditariis sedibus, & dignitati restitutam videris: Sicut I A C O B vs eius Nominis *primus*, super extremo adorans baculo, non prius hoc terrestre relinquas *Regnum*, quàm (raptu quasi *ELIÆ*) coeleste possideas, & in CAROLVM PRINCEPEM duplicetur Spiritus. Quod faxit Pater in Filio per Spiritum Sanctum. Amen.

28 MR 59

I. P. V. Oxon.

A
S E R M O N
P R E A C H E D O N
T H E F I F T O F O C -
T O B E R 1624. A T T H E
C O N S E C R A T I O N
o f S^t J A M E S Chappell
i n E x c e t e r C o l l e d g e .

By I O H N P R I D E A V X, R e c t o r o f
E x c e t e r C o l l e d g e, H i s M A J E S T I E ' s P r o -
f e s s o r i n D i v i n i t y, & a t t h a t t i m e V i c e -
C h a n c e l l o r o f t h e U n i v e r s i t y o f
O X F O R D .

Greg. Nazianz. Orat. 43. in
Novam Dominicam.

Ἐγκαινία πᾶσι πάλαι· νόμος, καὶ καλὸς ἔχων.



O X F O R D ,
I m p r i n t e d b y L E O N A R D L I C H F I E L D
A n n o S a l u t i s , 1 6 3 6 .

SECRET
ATTACHED ON
THE FIRST OF OCTOBER
FOR THE YEAR 1864



Printed by J. G. & J. H. Smith, 10, Abchurch Lane, London, E.C. 4.

TO THE RIGHT
WORSHIPFULL

GEORGE HAKEWILL,

DOCTOR OF DIVINITY

Arch-deacon of SURREY

and founder of S^t. JAMES

Chappell in Exeter

Colledge.

Reverend and Worthy BROTHER,

IT was well said of one,
That Honour as a shadow
flies the pursuer, but is al-
waies at the heeles of him
that flieth from it. A-
mongst thankfull men,
desert will sooner be descried, the more it
muffeth it selfe; and published with the
greater applause, the lesse it is affected.
You therefore that have bene free to doe,
may

The Epistle Dedicatory.

may giue vs leaue to acknowledge; for if wee hold our peace, the *stones* would speake. It is no new observation, that lesser *Societies*, as wyell as *larger*, haue their *periods*, of *growing*, *flourishing*, and *declining*; which most men sooner espy, then few giue a reason of. About your standing in *Exeter Colledge*, what a knot of noted *Schollers* appeared in sight one of another, to the credit of our *common Mother*. Who supplied her other defects with such a faire issue? I hope none can censure amisse an innocent boasting of Gods *blessings*. It was the Honour of my eminent Predecessour D^r HOLLAND, HIS MAIESTIES *Professor* in *Divinity*, and *Father* of so many famous *Bishops* and *Doctors*, to be *Rector* here at that time, when D^r CHETWIND, and D^r DAN. PRICE, now both *Deanes*, the one of *Bristol*, the other of *Hereford*, D^r CARPENTER, D^r FLEMMING, D^r WHINNYE, D^r WHETCOMB, D^r STANDARD, D^r SAMPSON PRICE; besides D^r BASKERVILE, and D^r VILVAYN, knowne to be worthy *Physicians*, laid those grounds, which improved since,

The Epistle Dedicatory.

since, haue attained that *height* the world now takes notice of. Most of these began to shew themselves in their seuerall stations, together with *your selfe*, vnder the Moderation especially, of that painfull and judicious Director, *M. William Helme*, long since a learned *Bachelor of Divinity*, but then *Deane* of the *Colledge*; my faithfull and deseruing *Tutor*, ever with thankfulnessse of me to be remembred. With this man, in a godly emulation of industrious study, and joynt care for the *Colledge good*, liued those two religious and constant Preachers, *Bachelors of Divinity*, *M. WILLIAM ORFORD*, and *M. ISAIAH FARRINGTON*; who forgot vs not when they left vs, but so wrought vpon the pious dispositions of those Excellent Men, *Sir Iohn Acland* and *M. Iohn Periam Esquire*; that *Exceter Colledge* by their bounty, got a *New Hall and Lodgings*, of more charge and worth then all the former Bulding. But a greater defect then all this was, of a fit *House* for Gods *Service*, that which wee had, being too scant for the *Company*, and otherwise

The Epistle Dedicatory.

John
and
George } *Hat
will.*

very incommodious: This God put into your heart to supply, before wee complained, or others saw cause; which resolution could scarce be so *naturall* to any other, as to *Great Sir Thomas Bodley's* Kinsman, and worthy *M^r Periam's* Nephew. They that view and consider the *Worke*, will hardly be perswaded, that it was erected at the sole cost of one, *Fellow of Exceter Colledge*, not preferred; as many are, and ha-ving *two Sonnes* of his owne to provide for otherwise. But where God enlargeth the heart, such difficulties reſtraine not the hands. Promise, performance, founding, finishing, came freely on together: which (Wee trust) in time some other of our *Worthies* will hereafter imitate, as all are ready to commend. All succeeded the better, through your owne carefull presence and directions; and will proue (I am perswaded) more auspicious; in that it was contriued by you to be consecrated vpon that very Day, which made *England* most happy and triumphant, by your Noble Master *Prince Charles* his Returne from beyond the

The Epistle Dedicatory.

the Seas. This Sermon was *over-hasty* to beare any correspondency with the solemnity of a *Consecration*: But such as it is, you may claime it as your owne over-valued *purchase*; together with the *Author*; Whom long sithence you haue obliged vnto you by many *real* kindnesse. Which here he thankfully acknowledgeth, who desires ever to continue

Exceter Colledge.
Novemb. 15.

*Your ready friend for requitall,
as God shall ever inable*

JOHN PRIDEAUX.



LUKE 19.

46. *My house is the house of prayer.*



Few passages in Scripture are more often pressed, or precisely recorded, then the words I haue read vnto you, Beloued: Our Saviour cites them out of the Prophet *Isaiah*, chap. 56. 7. and three Evangelists distinctly set them downe, and the fourth intimates the matter of them. Which harmony of both Testaments, and foure Evangelists, though it make not this text more authenticall then other, (as being of equall authority from the same Author) yet well may it invite vs to a more serious consideration of them; in regard that is not likely to be of ordinary consequence, which it pleaseth the Holy Ghost so often to repeat and register. It is obserued by most interpreters, that twice our Saviour entred into *Ierusalem*, and purged the Temple; first a little after his Baptisme, *Joh. 2.* and next not long before his passion, recorded by the three other Evangelists, *Math. 21.* *Marke 11.* *Luke 19.*

Caietane thinks that this last time, this *purging* was twice performed; first (as *S. Mathew* relates it) vpon the first triumphant entrance: and secondly, (which *S. Marke* mentioneth) the very next day after. But by conference of both *Evangelists*, I find no ground for this assertion: other *Interpreters* note it not: we may passe it therefore as an *uncertaine coniecture*, and observed by the way, vpon better evidence; first, how soone *corruptions* grow, vpon *persons, places, & manners*, never carefully reformed; and next, what *zeale* and *resolution* is to be vsed of those whom it truly concernes; when *Religion* is prophaned, *Temples* polluted, *holy things* perverted by *doggs* and *crafty Merchants*, to *private* gaine, with *publike* scandall. He whose *birth* was the *pattern* of *patience*; life, the *Legend* of *lowliness*; death, the most *submissiue* degree of *humiliation* and true *obedience*; who as a *Lambe*, was brought to the *slaughter*, and as a *sheepe* before the *shearer*, opened not his mouth: who when hee was *reviled*, *reviled not againe*; when he suffered, *threatned not*; never trod so heauy as to *breake a bruised reed*, or *quench* through *impatience* the *flax* that *smoaketh* in *sacrilegious* abuses, *Religious* quarrels, *Churches* rites and rights, behold how hee looseth the *raynes* to an *holy indignation*. The multitude of the *offenders*, the *might* and *malice* of the *observers*, the *danger* of the *action*, the *perill* of the *consequence*, among such a *rabble* and *outcry* of *exasperated miscreants*, stay not his hands at all, but a *scourge* is made of *small cords* to lash them. Out must the *sheepe* and *Oxen*, downe must the *Tables* of

Luke 2. 7.

Math. 11. 29.

Philip. 2. 8.

Isaiah. 53. 7.

1 Pet. 2. 33.

Isaiah. 43. 3.

Math. 12. 18.

John. 2. 15.

of *Doue-hucksters*, and *mony-changers*? where, no doubt, but (as *S. Hierome* hath it on the 21. chap. of *Mathew*) the rayes of his *Divinity* miraculously darting from his sacred countenance, stayed all *opposition* in the *guilty*, and *part-taking* in the *astomished beholders*. Norwithstanding, that all might be *sensible* of the *fault*, and take notice of the reason that moued him so *vnexpectedly* to such *extraordinary severity*: he vpbraides them with that of *Jeremy*, *Is this House which is called by my name, become a denne of robbers in your eyes?* haue you no other *Exchanges*, but *Churches*; or *Faires* for your *sheepe* and *Oxen*, or *markets* for *pedling-wares* and *mony*, but such places as are *consecrated* to *religious uses*? Thinke not that my *earnestnesse* is without *ground*, or *zeale* without *knowledge*; you might learne of the *Prophet Isaiab*, that I speake not without booke. For there you haue it written; *My house*, not yours; *is*, and so must *ever continue*; *the house of prayer*, not a *denne of theewes*, and *shop for merchandice*; as you haue impiously made it. And this I take to be the *scope* and *meaning* in *generall*, of the few words my text consisteth of.

Math. 21. 12.
Mar. 11. 15.

C p. 7. 12.

2 In which may it please you to obserue with mee these

Three circumstances

1. What God reserves to himselfe in the generall grant of all things to man, *A house*.
2. A *distinctive propriety* whereby it is set apart from *common use*, inri-
mated in the *possessive*, *My*.
3. The *principall end* of this *separatiō*,

by a *Synecdoche* including all other religious duties, in that it is termed by an excellency, *the house of prayer*.

The first includeth a *ground for Churches and Chappells*: the second a *warrant for Consecration*; the third, a *direction for the chiefest use of both*. God will haue a *House*; this *House* must appeare to bee his *peculiar*; this *peculiar* must not be made *common*, as an *ild hall* for playes or pleadings; or a *shop* for merchandice; or a *cloyster* for idle-walkers; or a *gallery* for pleasure; or a *banqueting house* for riot; much lesse a *brothell* for wantonnesse, or a *cage* for idolatrous superstition: but reserved as a *sacred Congregation-house*, where penitent & submissiue supplicants may learn their duty by *Preaching*; assure their good proceedings by *Sacraments*, obtaine their graces by *Prayer*. Though Heavē be Gods *Throne*, the *Earth* his *footstoole*; his *Essence* infinitely above all, *through all, in all, & beyond all*: yet his *delight* is such, to be among the *children of men*, that it liketh him to haue a *place of assembling* them together for his *publike worship*, where he vouchsafeth to be in the *midst of the*. And this must be, not a *mountain*, a *cave*, a *grone*, or *obscure hovel*; but (as my text hath it) a *convenient house*: the first point to be discussed.

Matt. 18. 23.

3 As *Time* and *Place* are the *inseparable adjuncts* of all transeunt actions: so the Lord requires as well a *House*, as a *Day*, for his *publike worship*. Such is *ἡ οἰκία* in my text; not a *moveable Tabernacle*, or an *Inne* for a *night's lodging*; but a *fixed Mansion*, to dwell in: which the Article *ἡ* so restraineth not to the *Jewish Temple*, but that it may well

well be extended to all *publike fabricks*, erected in *like manner*, and set apart for *the like* religious worship: For this glorious Cathedrall Temple, excluded not among the Iewes their *Parochiall Synagogues*, or (as they may be termed by an Analogie) *Chappels of ease*. Those our Saviour and his *Apostles* never spake against; in *those* they *preached, prayed, disputed, and catechized* the people: & therefore left a *warrantable example* for all *succeeding ages* to follow. And what shall I speake of the *Primitiue zeale* of *Christians* in this behalfe? No sooner had they got loose in *Constantines* time from *Heathenish persecutions*, but euery good *mans deuotion* was set on fire, his *head plotting*, his *purse open* for *Churches* and *Chappels*. Emulations were betweene *Prince* and *People*, who in this kinde should goe farthest: most men of any ability held it their *chiefest glory* to be *registred* to posterity for *Founders* of *Churches* or *Chappells*. *Constantine's* decree runnes in the second booke of his life, written by *Eusebius*, *Vt diligentes sint Episcopi circa Ecclesiarum structuras*; that *Bishops* should bee *extraordinary* diligent about the building of *Churches* and *Chappels*; if any were *ruinous* to reapeire them, and make them *larger*; if any were wanting in convenient places, they were to *build* them *new*. He himselfe beganne with vnspcakable charges to adorne his new City *Constantinopie*, especially with *Churches* and *Chappels* for Gods seruice. One *Church* called *Irene*, and the other *Apostolica*, were eminent *Monuments* in the *Tripartite story* of his religious magnificence, to bee admired

ὑπερμεγέθη
σπουδαζέιν,
πρὸς τὰ ἔργα
τῆς ἐκκλησι-
ᾶς. C. c. 45
a Lib. 2. c. 18.
λέχα τὰ ταύ-
των ἔσται διὰ
σεβαστικῶν
θεασματικῶν
κατασκευά-
σιν καὶ πάλιν
ἐν τῇ Ἱεροπο-
λίμῃ. De vita
Constant. l. 3.
c. 32.

admired rather then imitated. In *Ierusalem* hee commands the Bishop *Macarius* to erect a Church so farre *surpassing* all other structures in that kind, that *Eusebius* intimates it might be the *New Ierusalem*, so much *fore-spoken* of by the holy Prophets. Notwithstanding *Iustinian* was so eager to *out-vie* him in this devout *liberality*, that hee substracted the ^b stipends from his *Readers* of the *liberal Arts* and *Sciences*, to inable-himselfe the better to build the ^c *incomparable Church* of *Sophia*. *Charles the Great* is commended for erecting so many Churches as there be ^d letters in the *Roman Alphabet*. And what shall wee imagine that *others* did, of greater ability, when ^e 365 Churches, one for every day in the yeare, are registred to bee in *Ireland*, of *S. Patricks* sole foundation?

4. But that which true devotion first grounded, necessity vrged, *conveniency* furthered, *holy ability* perfected, and God blessed: Opinion of merit, false miracles, a pish imitation of Paynims, superstition toward Reliques and Saints departed; and perchance in some, an itching ambition to get a name; through the *Divels* stratagems, and mans vanity, quickly peruerter and abused. What a toy was it that ^f *S. Martins boy* should procure a Church to be built in the place where his Master stood when he cured a lame Priest? A strayed ^g Bull, got a Church to be erected for *S. Michael the Archangell* in mount *Garganus*. And *S. h Denis* tels *Charles the Great*, that the finnes of all the *Spaniards* were forgiven at his request, who had beene contributors to the building of a Church for his *Saintship*.

Vpon

^b Zonaras
Annal. rom. 3.

^c Evagrius
bist. Eccles. l.
4. c. 30.

^d Aventin.
Annal. l. 4.

^e Henricus de
Erdfordia.

^f Greg. Turonensis
de gloria confessor.
c. 11.

^g Pontanus de
Bello Neapolit.
lib. 1. 2.

^h Vincent. l.
2. 4. c. 22.

Vpon any dreame, or conceit, or vow, or report of a
relique, or any other mistaken accident, vp must
straight way a Church. And Popes to foster the
humour, for their owne gaine and glory, and main-
tenance of their dependants, must sometimes pri-
ledge them with many yeares indulgences, to get
custome to their trade; and for the robbing (as they
were wont to say) of the Egyptians; to the delu-
ding of simple people, and scandall of Christian re-
ligion. This made way for superstitious process-
ions, idle Pilgrimages, torrish voives and ablations,
whereby the Priests grew fat as the Bulls of Basan,
but the people leane as Pharaohs kine. Golden
Chalices had wooden Masse-mongers; empty skon-
oes, precious Misers. There were diuers S. Maries
for one Christ Church. And no maruaile; for
Gods word and preaching once laid aside, and re-
conciliation by faith in Christ little sought after,
or mistaken; what May game, and outward pomp,
which best contented the sense, might not easily
passe for the best Religion; and those for the holi-
est Professors, which vnder the vizor of hypocrisie,
practised the cleanelest conuayance? Against such
insufferable abuses in sacred intentions & expences,
the Fathers haue sometimes let fall somewhat ha-
sty speeches, which might slacke their liberality, who
take them not aright. What should gold doe there
(saith S. Ambrose) where it can buy nothing? Mar-
tyrs delight not (if we belecue S. Chrysostome) to
be honoured with that money for want of which
the poore pineth and lamenteth. ^d Hilary bids vs
beware of Antichrist, in such magnificent wals and

a See a booke
called *Fiscus*
Papalis, in
which Pope
Syluester and
Gregory haue
granted so
many Indul-
gences to the
Church of S.
Iohn de La-
ran in Rome:
*quas nemo nu-
merare potest
nisi solus deus:*
as Pope Bo-
niface wit-
nesseth, who
confirmed
them all, vid.
*Chemicii ex-
amen* part. 4.
pag. 736.
and Bellar-
mines defec-
e of these top-
peries de In-
dulgent. l. 1. c.
9 & lib. 2. c.
20. with
Greg. de Va-
lent. de Indul-
gent. c. 4.
b De offic. l. 2
c. 28. Non au-
ro placent que
non emuntur.
c In Marth.
Hom. 5. 1. et 8. 1
d Male parie-
rum vos amor
cepit. Ad
Auxentium.

e Ep. ad De-
metriadem
exponente E-
rasmo. vide
Hieronym. in
Jeremie, 7.
& in ep. ad
Nepotianum.

In Apolog. ad
Guliel. Abba-
tem S. Theo-
doric prope
finem.

Pallaces. Saint Hierome suspects not a few of them
bee built rather for pride, then piety. It is a won-
der to read how tart Saint Bernard is against them
in his *Apology* to William, Abbot of S. Theodoricke:
not that these good men (with divers others) misli-
ked decency, cost, or state, proportionall to *situati-
ons, assemblies, and founders*, and the abilities of
such houses for Gods worship; but desired to re-
straine excessse, curbe ostentation, stop superstition,
which at length began to be intolerable in *Images*
and *Reliques*; but especially to beat men off from
the conceit of merit, and rectify their good mindes,
where circumstances so required in divers cases, to
more charitable employments. The elegancy of S.
Bernards *Caveat* deserues to be recited: *Q vanitas
vanitatum* (saith he) *sed non vanior quam insanior.*
Fulget Ecclesia in parietibus, & in pauperibus eget:
suos lapides induit auro, & suos filios nudos deserit;
de sumptibus egenorum servitur oculis divitum. *In-*
veniunt curiosi quo delectentur, & non inveniunt
miseri quo sustententur. Whereypon he concludes
afterward, *Froh Deum! Si non pudeat ineptiarum,*
cur vel non piget expensarum? By which it is cleare,
that vnecessary *structures*, superfluous charges,
ambitious pompe, are the things they strike at;
wherethe painting of the house, is the impoverish-
ing of the household. Otherwise they applauded the
worke; *Sainted* (in a manner) the Founders; ac-
knowledge the Iewes comendation of the *Centuri-
on*, with our Saviours approbation to bee a notable
warrant and encouragement. Hee is worthy for whom
thou shouldest doe this; for he loueth our Nation, and
hath

hath built vs a Synagogue, Luke, 7. 5.

4 They are *not worthy* therefore to bee confuted, (or scarce deserue to be mentioned) who in hatred of a Nation, or Religion, or in heat of *faction*, overthrowe Gods houles: such as were Nabuchadnezzar, Antiochus, Dioclesian, the Maniches, Mefalians, and Eustathius, reckoned vp by a Bel-larmine, *de cultu sancti*. l. 3. c. 1. With whom when he ranketh the Petzobrusians, Waldenses, Wicklenists, Taborites; a man may chuse whether he will belecue him: For it is no *new practise* for Papists to make their *opposites* odious, by fastning vpon the such *groundlesse calumniation*s. Faine also to the same purpose he would find somewhat against the ^b Lutherans and Calvinists: but their *innocency* is so apparent, and his *mouth* so *toothlesse*, that hee *snarleth* rather then *biteth*. He would giue vs (forsooth) a ^c *modell*, how we should *build* our Churches: First, they must bee like Solomons Temple, consisting of a *vestibule*, and a *shrine* or *injection*, of a *Porch*, a *Body*, and a *quire*: otherwise all is out of *frame*, and the *workemen* and *contriuers* shall bee shent. Then if they point not most an end to the East, for *direction* of our faces that way in *Prayer*, our *devotion* is like to finde cold comfort. It were pittie to omit those *fine pretty reasons* hee brings from the depth of Schoole Diuinity to proue it. The first is *Geographicall*. Paradise wastowards the East, (though not according to the *Vulgar*, yet according to the *Septuagints Translation*: and therefore we should pray towards the East. I maruell whether this plot must hold also with his consorts

in

a De cultu
sancti. l. 3. c. 1.

b Porro Lutherani & Calvinista admittunt Templum, sed solum ad concionandum, & sacramenta administranda; reprehendunt autem quod fiant templa adorandum, quod consecrentur certo ritu, quod dignis sumptibus ornentur. De cultu sancti. l. 3. c. 1.
c Ibid. c. 3.
d Aq. 2. 2. q. 84. art. 3.

הַיָּמָה
שָׁמֶר

Mat. 24. 27.

Exod. 26.

f Bellar. de
cultu sanct.
lib. 3. c. 3.

Tom. 1. p. 932.
An. 443. n. 5.

in the *East-Indies*, and *China*; for if their faces likewise in prayer must be settled *East-ward*, Paradise (for ought I know) will be cast at their backs. The second reason is *Astronomical*: Because the Heauen begins his *motion* from the *East*; which if the *Scripture* confirme not, *Clavius* vpon *Sacrobosco* will make it good. The third is *Prophetical*: Christ is named *uir oriens*; *Zach. 6.* And therefore with great reason should be looked for in the *East*. The fourth is in *some sort morall*. Christ vpon the Crosse looked *Westward*, and therefore to looke him in the *face*, wee must set our faces *Eastward*. Also toward the *East* he ascended into *Heauen*; and from the *East* he shall come as *lightning*: And is not this enough to make all *suppliants* in their Prayers looke *Eastward*? His last inducement is altogether *Politickall*: The *Iewes* prayed toward the *West*; should not wee therefore, to crosse them, pray toward the *East*? *Vt significemus* (as he adds) *eorum esse Literam occidentem, nostrum autem spiritum vivificantem*; to signifie that they haue the *Westerne Letter*, and wee the *Easterne Spirit*? for so it must be rendred, to make sence in the point he vrgeth it. These are the great *Cardinals* reasons for *Church architecture*: which I refute not, but leaue, for their *conversion*; who affect to direct their Prayers by the *Rumbes* in the *Compass*. The thing we *disallow* not, as in it selfe *meecrely indifferent*; yet *imbrace* it not, on such *Iesuiticall inducements*, but in regard of a *commendable conformity*. Notwithstanding, we may take notice by the way, that *Pope Leo* the fourth, (as *Binius* and *Baronius* acknowledge)

acknowledge) in opposition to the *Maniches* praying to the *Sunne*, East ward; made a *Decree*, that *Catholici ad occidentem conversi Deum colerent; Catholickes should worship God with their faces toward the West.* Whom *Bellarmino* might have done well to have reconciled, with his successour *Vigilius*, who not long after (as *Durand* tels vs) first determined the contrary.

*Durand. de
ritib. l. 5. c. 2.*

6. Better are his forces imployed against the *Anabaptists*: who though they maintaine a worse opinion against the building of Churches, yet they iustifie it with more probability then *Bellarmino* doth their situation. They vrge vs with the practise of the *Patriarkes*, who occasionally erected *Altars* where they thought meetest, and pleased God by their sacrifices; yet never so much as dreamed of a Church. They presse vs with the impossibility of the attempt, and that from Gods owne mounth, *Isai. 66. 1. Heaven is my throne, and earth is my footstool: where is the house you will build unto me?* which they backe with these places of the *New Testament*: *Act. 7. God dwelleth not in Temples made with hands*, neither is worshipped with mens hands, as if he needed any thing. Which *S. Paul* repeateth to the *Athenians*, cap. 17. And had not our *Saviour* catechised the woman of *Samaria* before, *Ioh. 4.* That Gods worship vnder the *Gospell*, should not be restrained to the *Mountaine of Samaria*, or *Temple of Ierusalem*, but left free, as the *Apostle* dispenseth; *I will therefore that men pray every where, lifting up pure hands, without wrath or doubting,* 1. Tim. 2. They conclude therefore that the *Jewish Temple*

*De cultu san-
ctorum lib. 3.
cap. 2. vid. Ho-
spinianum de
Templis lib. 7.
cap. 1.
Arguments
of the Anti-
baptists.*

1.

2.

3.

4.

5.

6. Temple was but a *type* of *Christ*, to vanish; & therefore not a *patterne* for *Christian Churches*: and that the light of nature taught divers *Heathens*, that which the *Stoicks* delivered positively, *ἱερὰ ἄνθρωποις οἶκος οὐκ ἔστιν*, Churches for the Gods are not to bee built at all. But all this is soon answered. The *Patriarchs* case and ours is not alike; their owne *habitations* (for the most part) were *moueable Tents*; & their *families*, *parochiall Congregations*: fixed houses therefore for Gods worship, sorted not with their condition; yet such places (no doubt) they had, which fitted their conveniences. That of *Isaiah* & the Texts of the *New Testament* generally, proue no more, but that God disclaimeth such houses, wherein hee might bee thought (as the *Heathen Idols*) to be included: Not Churches, in which a multitude might assemble for his worship. This was that which some of the *Heathen* by the light of Nature saw and acknowledged. Particularly that of *Iohn* 4. and 1. *Tim.* 2. freeth *Christians* from restraint to the *Iewish Temples*, or any other such fixed palace, not forbids them to build Churches otherwise; in every place where they found it necessary and usefull. And grant that types are now ceased, and that the Temple were a type, (as in the 3^d of *Iohn* it is intimated) our Churches are not now so; and therefore that demolished, ours may stand and multiply, by an analogie also from that, not as it was a type, but a place of publicke worship: as their *Sabbath* abolished, we in imitation retaine the *Lords day*: time and place convenient, of necessity ever attending all such sacred actions. It were

Answered to
the first.

To the texts
of the Old &
New Testa-
ment in ge-
nerall. *Deus*
non approbat
Templa qui-
bus se purerur
includi. *Bell.*
de cultu san-
ctor. 1. 3. c. 2.
Particularly
to the 4. of
Iohn. and 1.
Tim. 2. To
the 6. & 7.

to be wished therefore, that in *building, repaying,*
 and *adorning* such *religious Houses*, our devotion
 were as *forward* as our *warrant* is *uncontroleable*.
 The very *Turks* may shame vs in this behalfe, who
 neglect their *private mansions*, to beautifie their
 prophane *Moskoes*. Surely *God* hath need of no
 such *Houses*, but the benefit of them redoundeth
 to our selues. Yet diuers are all for the *private*, and
 nothing for the *publick*, though never so much to
Gods glory. But can we make a *purchase* of a firmer
tenure, or expect greater *interest* then his bounty
 will afford vs? How commeth it then to passe, that
 in this *building age* of ours, so few think on *Churches*?
 which finde commonly no *harsher enemies*,
 then those who are, or haue beene *raysed* by their
ruines? What *examples* haue we almost of any *Pa-*
trons, who *selling* the *Benefice*, haue *brought* as
 much as a *load of stones* towards the building of
Gods house? Nay would not those wicked *caytifes*,
 who vnjustly detain the *tithes* from their *right*
owners, bee content also to haue the *Church* for a
barne to put them in? Such a curse attendeth *sacri-*
ledge, to make men *senselesse* of the anger to come.
 They *joyne house to house* so close together, that
Gods House shall finde no roome to stand between
 them: and oftentimes allot more *cost* for a *sepul-*
cher to hide their *carkases*, then *they* and all their
progenitors haue beene at charge to the *Church* it
 standeth in. The more precious in *Gods sight*, and
 honoured of all *good men*, are such *Religious Shu-*
namites, who *build* and *furnish chambers* for *Gods*
Prophets: and those heroically *Zealous Davids*,

2 King. 4. 9.

10.

2. Sam. 7. 2.

who take little pleasure in their owne *palaces* of *Cedars*, where *Gods House* is not erected and adorned accordingly. Which how it comes to bee *appropriated* to him by the title *My*, succeedeth in the next place to be declared.

7. *My House*. Why this rather then another? Is not the *Earth* the *Lords*, and all *that is therein*? and are not all *Houses* his by the same *title* of *Creation* and *Preservation*? Why challengeth he then this, hauing the like *clayme* to all? but that, as hee had chosen the *Iewes* among all the *Nations* of the *World*; so it pleased him to sever that *house* before all *buildings* in the *World*, by an *especiall* *favour* for the time, to put *his name* there. To make this appeare to all men, who otherwise might excuse their *prophanenesse*, through want of notice of the difference; he ordained *solemne ceremonies* for the *Consecrating* and *Dedicating* both of the *Persons*, *Things*, and *Places*, to his *sacred service*: the consideration whereof might breed a reverence in his worshippers that should vse them; and vindicate them from *miscreants* that should imploy them otherwise. For this purpose, *Tabernacle*, *Priests*, & *Altars*, with all their *appurtenances*, are consecrated by *Moses*, with great joy and solemnity, *Numb.* 7. The *Temple* is thrice dedicated; first by *Solomon*, 2. *Chron.* 7. Secondly by *Ezra*, *Ezra* 6. 19. Thirdly vnder the *Maccabees*, 1. *Maccab.* 4. the *Anniversary* of which *Dedication*, our *Saviour* (as it is thought) graced with his *presence*, and that notable Sermon for the *iustifying* of his *Ministry*, and *calling* of the *Gentiles*, *Ioh.* 12. This was taken vp afterward

afterward among the *Christians*, by *Decrees of Councils*. In the 5th held at *Carthage*, the 6th Canon is peremptory; That if any doubt arise whether a Church were consecrated, without any slackening it should be performed. The same is ordered also in the sixth Canon of the 2^d Council of *Bracara*. *Gratian* cites to the like purpose the *Councils of Nice* and *Hippo*; but ^a *Bellarmino* confesseth, that in those there is now no such thing extant. This is cleare out of *Eusebius* in the ninth booke of his *Ecclesiasticall History*, chap. 10. that such dedications of Churches were long in use before his time: And in his fourth booke of the life of *Constantine*, ~~then times~~ how the Synode of *Tyre* was called by the same Emperour, for solemnizing the consecration of a Church which hee had built in *Ierusalem*. *Athanasius* accused by the *Arrians*, that he had ministred the Communion in a Church not consecrated; excuseth himselfe in an Epistle to the same Emperour, That necessity through the peoples concurrence, and manifest danger, enforced him therevnto, which otherwise hee would never haue done. It would be tedious and superfluous to touch at the consent of *Fathers*, for the further countenancing of our assertion. *Nazianzen* hath an *Oration*, *Chrysostome*, and *Basil* each a *Sermon*; *Gaudentius* a *Tract*, *Hyginus* and *Gelasius* some *Decretals*. The Collector of the *Sermons de Tempore* 5; *S. Bernard* 6. *Sermons* of the approving and manner of such dedications and consecrations: whence the *Canonists* & later *Writers* haue gathered what they thought fit, all allowing the thing, as an ancient and necessa-

a Quamquam isti Canones modo non extant, nisi apud Gratianum. Vid. Bellarm. de Dedicacione & consecratione Ecclesiarum l. 3. de cultu sanctorum c. 5. Vid. Binium ad Concil. Bracarense, 2. Can. 6.

Gratian. de consecr. d. 1.

ry Church-constitution, but differing somewhat in the ceremonies: whereof some would haue more, some lesse; this Church, these; another others: All agreeing, that no Minister inferiour to a Bishop, might canonically consecrate it. But that the Popes consent must be also had, to make it good; we find no such Canon among the Ancients, whatsoeuer Socrates, and the Canonists would needs put vpon them.

8. But what advantages takes not Satan in mans prosperity, which hee hath no ground for in aduersitie? Man being in honour, hath no vnderstanding, but may bee compared to the beasts that perish: And Church-men once got free from the pressure of Heathenish bondage, exceeded all measure in amulations, factions, and vanities. Libertie brake out into luxurie: Superfeminations and Superstructions, ouer-grew and obscured the good seed and building. Which Addition and Multiplication, not onely of points of Doctrine, but superstitious and ridiculous ceremonies; partly borrowed from the Iewes, and partly from the Heathen; beganne to worke a Substraction of other Churches of Rome, and continueth especially the Division which now all Christendome groanes vnder. To let passe other matters, and on with the point we haue in hand. The reuerent and ancient manner of dedicating Churches to God, may appeare by the acts of Constantine in consecrating the Church at Ierusalem, registred (as you shall finde) by Eusebius; Precibus & concionibus decorarunt, with Prayers and Sermons they adorned their first assembling

in

Hiſt. l. 1. c. 8.
Vid. Hoſp. de
Templ. 4. c. 2.

Pſal. 49. 20.

De vita Con-
ſtantin. l. 4.
Nicephor. l. 8.
c. 26.

in it; which was accompanied with *almes* to the poore, and great *gifts* to the Church and Bishops, besitting the estate of the Founder. And haue wee any other in the South Church but *Conuentus*, *laudes*, & *gratias*, *assemblings*, *praises*, & *thanksgining* to God, to make vp their *consecration*? No more then this, in his 2^d *Apologie*, *Athanasius* affirms Bishop *Alexander* to haue vsed. Home to this comes the Church of *Helvetia*, in their latter *confession*, chap. 22. By reason (say they) of the word of God, and holy *Exercises* therein celebrated; places dedicated to God and his worship, are not prophane. Which *Suarez* the Iesuit grants to be sufficient, in his third Tome vpon *Aquinas* disp. 61. sect. 2. *Possit interdum Oratorium per simplicem voluntatem, & Ecclesiam per simplicem benedictionem*: sometime an *Oratory* by the simple intention of the will, and a Church by a plaine benediction, may bee destined to the Ministry of sacred things. But plaine benedictions, expressing good intentions, come short of the ayme that pompous Rome after leuelled at. When the people of Israel were well vnder God's immediate patronage; and were told by *Samuel*, of the inconveniences that might follow by alteration. Nay (say they) but we will haue a King over vs, that we may be like all the Nations. All was naught, except they were equall, or passed the Heathen in outward pompe and curiositie. And was not this the very itch of Rome, which raised the scabbes that to this day cannot bee cured? A Church or Chappell could not bee built, but a crosse or more, must bee set vp before hand, to designe the place

*Zonaras in
constantin.*

*Per conuentus
laudes & gra-
tias Deo ca-
nentes. Atha-
nas. Apolog. 2.*

1. Sam. 8. 19.

Vid. Durand.
Rational. Di-
vin. l. 1. c. 6.
Sleidan. Com.
l. 21.
Hofin. de Tē-
plis l. 4.

De cultu
sanct. l. 3. c. 5.

where it should be founded. As soone as it is vp, twelue crosses must be painted about the walls, with twelue burning tapers over-against each of them. Then Holy water must be had to wash it, and oyle to anoint it, & that of no ordinary composition. The Crosses indeed (saith Bellarmine) should be painted at the very act of consecration; but commonly it is done before, *propter commoditatem: nimis enim diu expectaretur, si in ipsa consecratione pingerentur*: It were a great inconvenience to stay so long at the act of consecration, till the Painter had finished them all. Then comes the Bishop, and three vagaries hee must fetch about the place with his company, and after hallowing the walls without, with some water mixt with salt sprinkled with Hyssop, and murmuring some few prayers at the doore being shut, Threetimes he thumps at it, and cryes, *Tollite portas, &c. Lift vp your heads O yee gates, and bee lift vp yee everlasting doores, and the King of glory shall come in.* Then the Deacon, (who for that purpose is shut within to act his part) must take his kue, and say, *Who is the King of glory?* To whom the Bishop replies no more at first, and second course, but *It is the Lord strong and mighty, even the Lord mighty in battle.* But all this making no way, in the third returne he takes vpon, and tells him stoutly, *it is Dominus virtutum, the Lord of Hosts, he is the King of glory.* Presently therevpon he flies the doore, and in goes the Bishop, with two or three assistants, and after a few prayers said at the Altar, and exorcising of some salt, and water, asbes, and wine, & drawing the Greeke and Latine Alphabets crosse-
wise

wife on the *ashes* sprinkled on the floore by the *Deacons*, with the end of his *Crosier-staffe*: at length it comes to *their turne*, who stay all this while at the *doore* without, to bring in the *Reliques* of some one *Saint* or other, which they haue ready; vpon a *Beere*; and then to perfect the *Pageant*, a *Masse* must be said; For without such *Reliques* and *Masse*, the *Consecration* (according to the *Canonists*) were altogether ineffeſuall.

9 Wherefore about a nine or tenne yeares since, when a *Church* was consecrated at *Gorsleben*, in *Count Mans-fields Countrey*, by a *Lutheran-Superintendent*: because all these ceremonies were not then vsed, exception was taken by a *Papist* (who said he was then present) that it was rather a *meere prophanation*, then *consecration*. Which moued *Iohn Eschardus*, (the man that did it) to write against *Bellarmino de Templis*, which our *Hospinian* had done before more fully: both discover so farre their *Heathenish imitation*, and *apish tricks* in this behalfe; that in hast they will not bee answered. I haue purposely omitted many things; as, the laying of the *first stone*, (which of necessity must be *square*, and crossed by the *Bishop*, and sprinkled with holy water) the *adoe* they keepe about *Altars*, *Images*, and *Vestments*, the *Baptizing* of *Bels*, and the like: all which you haue fairely expressed in distinct *pictures*, and *red letters*, in the *Pontificall* of *Clement* the 8. anno 1595. Where hee that cannot read, may see how it is done. Now if any bee further inquisitiue to knowe the meaning of all these *Hieroglyphicks*, *Bellarmino* himselfe

*De consecrat.
distinct. 1. C.
Omnes Basilii
ca.*

*De Cultu
Sancti. 3. c. 5.*

Ad Munditi-
em & clarita-
tem.

Ideo pulsatur
Ostium, & iu-
betur Diabo-
lus recedere, ut
Reliquie san-
ctorum intro-
ducantur.
Bellar. V.S.
a Vincent. l.
23. c. 26.
Gaguinus de
gestis Franco-
rum. l. 3.
Cranzius in
Saxonia. l. 1.
c. 22.
Fulgosus. lib.
1. c. 6.

b Fanum vir-
ginis Mariæ.
An. 948. Sep.
13. in Vigili-
am Exaltatio-
nis S. crucis.

will informe him; That the 12 Crosses, and Tapers before them, signifie the 12 Apostles, that carried this Banner of Christ through all the world, and by their Preaching enlightned it: Oyle is added for excellency: Holy water, frankincense, and wax-candles, for clarity and neatnesse: The Greeke and Latine Alphabet in the pauement, shew that in those tongues the Gospell was most generally preached, when these ceremonies were first instituted. *Et quia in Templo non solum docentur homines, sed mouentur & inflammantur ad virtutem & vite novitatem, idcirco* (saith hee) *fit illa mixtio aquæ, cineris, salis, & vini.* Let them take the inference for good, that see a reason for it: For my owne part (I may professe) it goeth beyond my Logicke. But the prettiest exposition of all, followeth: that by the knocking of the Bilhop (as you haue heard) at the Church doore, the Diuell is dislodged, and (as it were by a Writ De Eiectione Firmi) forced to giue possession to the Saints Reliques, which then are to make an entry. Now who would ever haue suspected, that the Diuell had possessed all such places before Consecration, more then any other; except these men had told vs of it, who (perhaps) are better acquainted with him then our poore Ministers are? You haue the substance of their Doctrine; (Beloued) which yet to make passable, with those that must not examine it, they haue Legends of Miracles to confirme. They tell vs that diuers of their Churches haue beene consecrated, by ^a Christ himselfe, and his Apostles; ^b Another by Saint Michael the Archangell; of a third, at whose consecration,

was

was seene a *Globe of fire*, that filled all the *Oratory*, with a brightnesse *terrifying* the beholders. They would make vs beleue, that at such times, *wicked spirits* haue beene heard to *howle*, & *complain* that they haue beene forcibly *dispossessed* of their Tenements; and that the *Diuell* hath beene seene in such *cases* to flye from the *Church* or *Chappell*, in the shape of a *filthy Sow*. What should I speake of our Saint *Dunstane*, who when water wanted for the like *solemnity*, strooke the ground with his *Episcopall Staffe*, and presently there *sprouted* forth a *Spring*. The same *good Father* at another time, being to *dedicate* a *Church*, which stood not just *East* and *West*; made no more adoe, but set his *shoulders* to the building, and presently it was *rectified* as hee would haue it. Last of all, when a *Church* built to Saint *Peters* honour, was to bee consecrated by *Melito* (I thinke) *Bishop of London*: the *good Saint* came the night before, and prevented the *Bishop*; whereof hee sent him word by an *honest Fisher-man*, (and withall an *extraordinary Fish* caught at that time in the *Thames*, miraculously, by the same poore man; with diuers others) that the *Bishop* should not take it vnkindly. Where *Surinus*, who relates the story, assures vs further; that when the *Bishop* the next day came to view the *Church*, he found the two *Alphabets* drawne crossewise; vpon the *pauement*, the *Reliques* of 12 lamps, sticked to so many *crosses*; the *wals* in so many places anointed with holy *Oyle*; and all the place met (as it were) with the *fresh sprinkling* of *Holy water*, just in the same manner as now the *Popish Pontificals* say it should be.

c *Gregorius Turonensis de gloria confessorum. cap. 20.*
d *Sigebertus in Chronico.*
e *Greg. Dialog. lib. 3. c. 7. citat. Bellarm. f Vid. Hosp. de Temp. l. 4.*

De vitis sanctorum ex Ealredo, Anglo, Abbate Ribuallensi.

1. Cor. 14. 40.

10 These things haue I related the more largely (*Beloued*) in regard that such *occasions* as these seldome fall out, to acquaint the *younger sort* with these *Romish mysteries*; the notice whereof may giue you a *taste*, how inclinable the *Italian humours* are alwaies to play the *Mountebankes*; and how *bleſſed* our case is, who so fairely are freed from them. As our *Founders* disclaime all merit, so our *Reuerend Bishops* (as you see) pretend no *Miracles* to credit their *Consecrations*. Such devices we leaue to them, who haue no better warrant to justify their actions. It sufficeth vs that all things be done *in quibus* and *non ad id*, and tend to *edification*, without *superstition*, as the *Apostle* in such cases hath directed vs. *Surius* himſelfe out of that great *Legendary Metaphraſtes* relates, that *Auxibius* *S. Mark's Disciple*, when he dedicated a Church, (as our *Chappell* is at this present) vsed no other ceremonies but a devout forme of prayer, the pith whereof is set downe in these words: *Benigne & Clemens Deus, &c.* Most bountifull and mercifull God, send thy holy spirit to inhabit in this sacred House, which is built to the worship of thy Holy Name; and confirme and establiſh it, to be vnalterable for the profession of thy pure doctrine, even vnto the end of the world. And haue we not this ground from the *Apostle* himſelfe, That every creature is sanctified by the word of God and Prayer? 1. Tim. 3. 5. And what is *Sanctification*, but that in generall which *Consecration* is in ſpeciall, a ſeuering of Places, Persons, and Things, from common use, by deputing them through convenient rites, to Gods peculiar

liar worship and service. This procured heretofore respect to the Things, reverence to the Persons, and an awfull regard in mens behaviours, as often as they entred into such sanctified places. But all this is much decayed in the loosenesse of these latter times: Impudency pleads prescription for greater presumption, more commonly in such Houses and Assemblies, then would bee tolerated before a Chaire of State, or a common Court of Justice: Nay, that Pupill or servant, who in a Colledge quadrangle will honour his Master, at least with a Cap, in a Church at Sermon time will make bold to affront him covered, howsoever he stand bare to deliver Gods message. This irreverence would aske a rougher hand (beloued) then this time affords mee to lay on it. What? are wee worse men in the Church or Pulpit, then we are abroad? Or doth Gods House, or Service, detract that from vs herein; which otherwise is acknowledged due, and commonly performed without gain-saying? Moses and Ioshua must off with their shooes, because the ground is holy whereon they trod. Women must be seemely covered in such places, because of the Angels: and is not our Saviour himselte, by promise, in the midst of them, where two or three are gathered together in his name; and especially in such consecrated places? Take heed therefore (as the Preacher catechizeth thee) not only to thy foote, but to thy Head, Hands, and Heart, when thou entrest into the House of God, and be more ready to heare, then to offer the sacrifice of fooles. Not for the inherent sanctity of the place (which our Adversaries

Exod. 3.5.
Ioshua 5. 13.

1. Cor. 11. 10.
Math. 18. 23.

Ecclef. 5. 3.

Bellar. de cult.
sanct. l. 3. c. 5.

1. Sam. 3.

Pfal. 84. 10.

Luk. 2. 28.

Pfal. 65. 4.

Pfal. 65. 1.

ries presse too farre) but through the obiective Holinesse, adherent to it, by Christ's promises, sacred meetings, united devotion, ioynt participating of the Word and Sacraments, liuely incitements through others examples. In such a consecrated place, Samuel, faithfully ministring, became a great Prophet: David, a King, preferred the Portership before the most pleasant Tents of Worldlings: old Simeon had the honour to get Christ into his armes. Blessed is the man whom thou chusest (O Lord) and receivest unto thee: He shall dwell in thy courts, and shall be satisfied with the pleasures of thy House, even of thy Holy Temple: Where the best keeping of our wake-daies, is the awaking from Sinne; the true celebrating of Encania, the renewing of Gods Image, defaced in vs; (as the signification of the word admonisheth vs) the happiest feast of dedication, the dedicating of our selues to God, by a liuely faith) hearty Repentance, continued and fervant Prayer; which is the maine end, such Houses are ordained for, and last member of my Text, which makes vp the Conclusion.

II My house is the house of prayer] Praise waiteth for thee, O God, in Sion, and unto thee shall the vow bee performed. O thou that hearest prayer, unto thee shall all flesh come. That which is here affirmed by the word *יהוה* [is the House of Prayer] is expressed by S. Matthew, and S. Marke, by *καὶ οὖτως* [shall be called &c.] according to the Originall in Esay, *בתי כהן יקרא לכל העמים* My house shall be called the house of prayer to all people. But who knowes not that [is] and [called] with the Hebrews

Hebrews, come to one reckoning: to intimate the conformity that should bee betweene things and names. I will not be curious in the recitall of all such names, whereby those Houses have beene styled among divers Writers. That which the *Hebrew* commonly termes *היכל* either for the statelineſſe of the building; or for that God (as a King in his Court) moſt gloriously affordeth his preſence in it; the *Greekes* expreſſed either by *ναός*, *ναὸς τῷ ὑπακούειν αὐτῷ Θεῷ*, becauſe of Gods inhabiting in it; or *οἶκος* for its Holineſſe; *οικουμένη* for the reverence due vnto it; or *κοινὸς* for its including a Congregation like a Flocke of ſheepe; or *ἑκκλησία* in reſpect of its ſeparation from common places. It is alſo by a Metonymy, eſpecially in later times, called *ἐκκλησία*, transferring the name of Congregation, to the place; and ſometimes *Κυβανον*, the Lords Houſe; from whence the Dutch word *Kyrk*, and our Church, may ſeeme to haue their derivation. Among the *Latines*, the moſt generall appellation was *Templum à tuendo*, from beholding thence the Heavens in a religious contemplation; Then *Sacrarium* from its ſanctity, from whence the word *Sacellum* is thought to be a derivatine: *Fanum à fando*; or *delubrum à diluendo*, from the fatidical oracles of the Priests, or their ſuperſtitious waſhings is more vſuall among prophane, then Eccleſiaſtical writers: *Martyria*, from *Martyrs reliques*: and *Baſilica*, from *Kings palaces*, came in after, when ſuperſtitious and affected pompe through proſperity, had tainted Chriſtianity. In like manner from *S. Martins hood*, barbarouſly called in Latine *Capa*.

a In Praefat. ad
Liturgiam
Chryſoſtomi.
b Rational. l.
2. c. 10. Habes
per belle E-
tymologi am
Rhenan. v. f.

a Bellarm. de
cultu ſancti
l. 3. c. 4. prop. 4.
b Vid Hooke-
rum. l. 5. ſect.
12. 13. 16.
c Nonne ſi
templum ali-
cui ſancto An-
gelo excellen-
tiſſimo de lignis
& lapidi-
bus faceremus
Anathemari-
zaremur. & c.
Aug. cont.
Maximil. l. 1.
c. 11.

d Contra Fau-
ſtum Maniche-
um l. 20. cap.
21. Reuera,
Basilicas
Chriſti con-
ſtruere, Cul-
tus latræ eſt,
quem ſoli Deo
debet fides
gratia fidelium.
Waldenſis
Tom. 3. Tit.
17. c. 145. ſec.
2.
d Hiſtor l. 2.
c. 18.

pa, or Cappa, and carried about for good lucke by
Lewis the French King in all his warres, ^a Beatus
Rhenanus with ^b Durand, deriue the word Capella;
whence we haue our English Chappels, and Chap-
laines; which others deduce rather à pellibus capra-
rum, from certaine goates skinner, wherewith ſuch
portable tents were couered, as they remoued with
them for Gods ſervice, in their warlike expeditions.
Such names oftentimes, neceſſity forceth vs to re-
taine; not in any relation to their ſuperſtitions or
vntoward originals; but for diſtinctions ſake, and
avoiding as great a ſcandall, and ſolaciſme in in-
novation. For, were it not a ridiculous peruiſhneſſe
to new-name our weeke-daies, becauſe they had
their appellation from the Planets or Paynim Gods?
or muſt the word Sacrament bee reiected, becauſe
it came to vs from the Heathen? Hence therefore
muſt wee haue the deciſion of that controverſie
whether Churches and Chappels now may beare
the names of S. Peter, S. Iames, S. Mary, or the
like? we affirme, they may; not for their Reliques
contained in them, or Invocation directed to them,
or Graces expected from them; as the ^a Papiſts con-
tend to haue, and the ^b Puritans fondly cavill wee
giue; but for certaine notes of difference, the better
to diſcerne one Church or Chappell from another;
and a religious retaining of thoſe in memory, by
whom God is honoured, and good men excited to i-
mitation. This is S. ^c Auguſtines expreſſed doctrine:
Wee erect no Altars to Martyrs, but ipſi Deo Mar-
tyrum, quamvis in memorias Martyrum. And ^d So-
crates relates, that Conſtantine the Great honoured

Drepane

Drepane with his Mothers name, and a city in *Palestine* with his Sisters; *non quidem ad cultum earum, sed differentie causâ cum aliis urbibus*, not to entitle them thereby to religious worship; but the better to distinguish by such memorials, these places from other cities.

12 All that hath beene spoken in this point, comes to this issue, that particulars exclude not the generall: *S. Maries* and *S. Peters* may bee Gods houses of prayer; as *S. Mary* and *S. Peter* are Gods Saints: who haue left vs examples how to pray, and especially in such Houses. Now these Houses are not here. Christned by the names of *Concionatoria*, or *Sacramentaria*; Houses of *Preaching* and *administring the Sacraments*; (though *Preaching* and *Sacraments* be the ordinary and blessed meanes, for the begetting and confirming true faith in vs, whereby our prayers may be effectually) but of *Euxinæ*, *negonimæa*, or *Oratoria*, places of Prayers, and Courts of Requests to the Great King of Heaven, as both the *Greekes* and *Latines* stile them from the primary action; Prayer *ἡ ἐξουσία* including, by a notable *Synecdoche*, all other Religious duties, which are ordered to it, and receiue a blessing by it. And surely (Beloued) publike Prayers and Sermons, (for ought I finde) never trespassed one vpon another, till the itching humours of some men of late, would needs set them together by the eares. For what? must Sermons needs be long to shorten Prayer? or Prayers be protracted or multiplied of purpose to exclude Preaching? I pray God there be not a fault of both sides; of lazinesse in the one, and

wine glory in the other: When those would excuse their slacknesse, or insufficiency, by a pretended devotion; and the other draw all devotion to attend on their discourses. Let Preaching therefore so possess the Pulpit, that Prayer may name the Church, as here it doth; let both take their turnes without striving for the wall that God may haue the glory, and Gods people the benefit. For such purposes, this and the like Chappels are built and consecrated; not to be cages for idolatry, or chanteries, for superstition in an unknowne tongue; or theaters for will-worship to any Saints or Angells; or conventicles for factions, or Receptacles to vent our spleene, or display our follies; or shelters for our hypocrisie: but for the perpetuall celebrating of Gods great Name, who delighteth to dwell among those that dedicate themselves vnto him, and serue him in truth and sincerity; not as humane wisdom prescribeth, but as he himselfe commandeth. Grant therefore (O most gracious God) that our negligence in frequenting them, or our pride in slighting them, or our coldnesse in vsing them, or prophanenesse in abusing them, or our sacriledge in robbing them, or our contentions in troubling the, or our errours in tainting the, or our barbarousnes in polluting them, be not an hinderance to the fructifying of thy Word and Sacraments, the propagating of thy Gospell, and the hearing of our faithfull prayers, and hearty devotions in them. Let thine eyes bee alwaies open on this place, to take notice in it of our wants; thine Eares to receiue our supplications; thy hands to relieue all our necessities. Bless him and his that founded it,

ded it, thy Reverend Servant that hath now consecrated it; us, and all our successors in the continuall and happy injoying it; through the merits and mediation of thy Sonne CHRIST IESUS : To whom, with thee, & the HOLY GHOST, be all honour and glory, both now and ever.

AMEN.



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